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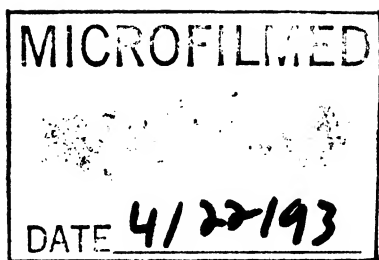
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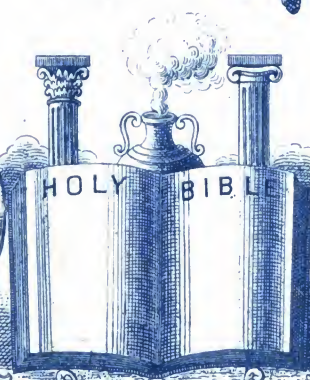
MASONIC

REVIEW



VOL.

XII.



THE
MASONIC REVIEW.

BY C. MOORE.

"An Order whose leading star is philanthropy, and whose principles inculcate an incessant devotion to the cause of virtue and morality."—LAFAYETTE.

VOLUME XII.

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INDEX.

A Higher Stand,.....	26	From Grand Lodge of Ohio,.....	109
A Catholic Freemason,.....	33	Fathers, the, what they did,.....	161
A thrilling Sea Story,.....	91	Faith, Conscience and Reason,....	216
A new Ballot,.....	141	Forgiveness, a Paraphrase,.....	227
Anniversary, Centennial,.....	154	Grand Lodge of Kentucky,.....	46
An Emigrant,.....	180	Grand Lodge, right to tax the Craft, 94	
Anti-Masonry,.....	243	Grand Lodge of Ohio,.....	109, 300
A Prayer,.....	277	Girls together, we were.....	203
A Synod vs. Masonry,.....	278	Grave, McMillan's, visit to.....	289
A Sleight Ride,.....	359		
Bierce, Lucien V. (Portrait),.....	1	Heroes, Mason, of the Revolution, 5, 68	
Boys together, we were.....	140	Higher Stand, a.....	26
Ballot, a new.....	141	Historical, Masonry in Ohio,.....	36, 98
Better Work, the.....	295	129, 204, 257, 325	
Burial, the Masonic.....	349	Harp, sing with the.....	84
		Higher Stand, that.....	106
Catholic Freemason, a.....	33	Hoped on, I—Hoped ever,.....	174
Correspondence, New York,.....	138		
Correspondence, Scrap from our.....	152	Indiana, Temple building in.....	65
Centennial Anniversary,.....	154	Introduction of Masonry in Texas, 171	
California at Work,.....	159	I Hoped on—Hoped ever,.....	174
Craft in New York, the.....	167	Japan, Masonry in.....	210
Commendable,.....	212	Isle, the Magical,.....	215
Conscience, Faith, and Reason,....	216	Irish Masonry.....	221
Craft, our duty to the.....	224	Ice-Voices,.....	287
Chao, Ordo ab.....	228, 267, 339		
Cincinnati, St. John's Day in.....	282	Key-Stone,.....	32
Cincinnati Masonic Directory for		Kentucky, Grand Lodge of.....	46
1855,.....	320	Knighthood, Orders of.....	176
Captive Israel, the song of.....	348		
Captive Bird, the.....	354	Loved and Lost, the.....	55, 120
Commendable zeal,.....	366	184, 249, 306, 369	
		Literary Notices,.....	64, 128
Death of Samuel McKinley,.....	49	191, 255, 318, 380	
Do you Remember?.....	90	Lutherans vs. Secret Societies,.....	30, 118
Duty to the Craft, our.....	224	Level, on the.....	181
Duties and Objects of Life,.....	298	Lodge, what is a.....	244, 304
Directory, Cincinnati Masonic, for		Loss Repaired, the.....	275
1855.....	320	Letter from a retired Brother,....	288
Drones, Traveling.....	321	Life—its objects—its duties,.....	298
Degrees in England, the.....	362	Lamb Skin, the.....	346
Day of Rest,.....	368	Legislation, Masonic.....	355
Expulsions, 56, 123, 186, 248, 307, 369		Mason-Heroes of the Revolution, ..	5, 68
Editor's Department,.....	60, 125, 190	Mother, my.....	25
252, 314, 377		Masonry in Ohio—Historical and	
Eternity, where shall I find it?.....	97	Biographical,.....	36, 98, 129,
Evangelical Lutherans vs. Secret		204, 257, 325	
Societies,.....	118	McKinley, Samuel, death of.....	49
Emigrant, an.....	180	Married,.....	55, 119, 184, 248
		Masonry in Texas, introduction of..	171
Fairy Isle—a Song.....	48	Mason's Widow, the.....	193
Family Circle, our.....	57, 123, 186,	Masonry in Japan,.....	210
250, 307, 369		Magical Isle, the.....	215

Masonry, Irish,.....	221	St. John's Day,.....	113, 141
Masonry,.....	240	Stanzas,.....	152
Masonry <i>ats.</i> a Synod,.....	278	Scrap from our Correspondence,...	152
McMillan's Grave, a visit to.....	289	Surviving Claims—Renunciation,...	183
Masonry in the South,.....	337	Synod, a, <i>vs.</i> Masonry,.....	278
Masonic Legislation,.....	355	St. John's Day in Cincinnati,	282
No home—no means—no friends,...	85	South, Masonry in the.....	337
New York Correspondence,.....	138	Song of Captive Israel,.....	348
New York, the Craft in.....	167	Sleigh Ride, a.....	359
New Route, travel on a.....	285	Saints John and Masonry,.....	366
Ohio, Masonry in, Historical and Biographical,.....	36, 98, 129	The Loved and Lost,.....	55, 120, 184 249, 306, 369
	104, 257, 325	Temple building in Indiana,.....	65
Our Family Circle,.....	57, 123, 186 250, 307, 369	Tax, Right of Grand Lodge to....	94
Orders of Knighthood,.....	176	That Higher Stand,.....	106
On the Level,.....	181	Tioga, Vale of.....	107
Our Duty to the Craft,.....	224	Texas, introduction of Masonry in...	171
Ordo ab Chao,.....	228, 267, 339	Tubal Cain,.....	175
Objects and duties of Life,.....	298	Things to be avoided,.....	179
Ohio, Grand Lodge of.....	300	The Mason's Widow,.....	193
Prairies, the.....	28	The Magical Isle,.....	215
Progressiveness,.....	162	The Loss Repaired,.....	275
Paraphrase, a, Forgiveness.....	227	Travel on a New Route,.....	285
Prayer, a.....	277	The Better Work,.....	295
Pleasure cheaply purchased,.....	333	Traveling Drones,.....	321
Progress of Ideas and Principles,...	365	The Lamb Skin,.....	346
Revolution, Mason-Heroes of the.5,	68	The Masonic Burial,.....	349
Right of a G. Lodge to tax the Craft,	94	The Captive Bird,.....	354
Renunciation—surviving claims,...	183	The Degrees in England,.....	362
Reason, Faith, and Conscience,....	216	Vale of Tioga,.....	107
Secret Societies—Lutherans,...	30, 118	Voices, Ice.....	287
Song—the Fairy Isle,.....	48	Visit to McMillan's Grave,.....	289
Sing with the Harp,.....	84	Where shall I spend Eternity?....	97
Sea Story, a thrilling.....	91	We were Boys together,.....	140
Stand, that Higher.....	106	What the Fathers did,.....	161
		Widow, the Mason's.....	193
		We were Girls together,.....	203
		What is a Lodge?.....	244, 304



Engraved by J. C. Rogers, from a drawing by J. C. Rogers.

Le Brier

G. M. OF THE G. L. OF 1871.
OF AKRON, OHIO.



VOL. XII.

CINCINNATI, OCTOBER, 1854.

NO. 1.

TERMS OF THE REVIEW.—Two Dollars per annum, payable in all cases in advance. Subscriptions must always begin and end with the year, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out unless ordered. Names can be sent by mail, but no money. That may be retained until it can be sent by private hands, or is ordered.

Office, 117 Walnut street, west side, three doors above Third street.

LUCIUS V. BIERCE,



HOSE Portrait, handsomely engraved on steel, will be found in this No. of the Review, is the present Grand Master of the Grand Lodge of Ohio. As he is well known for his long and faithful attachment to the principles of Masonry, we have concluded our friends, not only in Ohio, but elsewhere, would be pleased to have a faithful memorial of his pleasant countenance. We therefore send them in this No. an accurate likeness of him, engraved by J. C. Buttre, from a Daguerreotype, and is one of the very best efforts of that celebrated artist.

It will be expected that we accompany the portrait, with a brief historical sketch of this eminent Mason. This is rather a delicate task for us, as he is yet living, and at the head of the Craft in Ohio. We shall speak of him, however, with freedom and candor; and if in any respect the picture we draw should be too highly, or not sufficiently colored, we know he will not attribute the error to an improper motive: We shall tell of his virtues, at least, that others may emulate them. We condense the sketch of his personal

VOL. XII.—1

history, from "sketches and portraits of eminent Americans now living," a magnificent and invaluable series of volumes published by John Livingston, 157 Broadway, New York.

LUCIUS V. BIERCE, the present Grand Master of the Grand Lodge of Ohio, was born at Cornwall, Litchfield county, Connecticut, on the 4th of August, A. D. 1801. His paternal ancestors were from England; on his mother's side he descended from the Bells of Scotland. His father was a soldier in the army of the Revolution during the whole of that protracted and patriotic struggle, having enlisted in April, 1775, and received his discharge in November, 1783. He belonged to Col. Heman Swift's Regiment of Connecticut troops, and immediately after his enlistment, was sent to Ticonderoga, then considered on the confines of civilization. The Editor of the Review has seen, in the possession of the Grand Master, and which he values beyond price, a large ox-horn, used by his patriot father as a "powder horn" during the war; and on which are his name, the date, and "Ticonderoga," roughly engraved by himself with the point of a jack-knife, during his hours of leisure while stationed at that place. This memorial of the Revolution is carefully preserved in the cabinet of the Grand Master, with many other curious and valuable relics of the days of Washington.

The father of Gen. Bierce was orderly sergeant of the company to which he belonged, and in the battles of Monmouth, White Plains, Fort George, and in the dreary winter spent at Valley Forge, every officer of his company, higher than himself, was killed, or died, and he left in command. At the close of his seven years' service he received his pay in "continental bills," which served—as *playthings for children*. In addition to his pile of worthless "bills," he received a hundred acres of land in Muskingum county, Ohio, which sold, sixty years afterwards, for two dollars an acre!

The subject of this notice received the rudiments of an English education at the school in his native town, which was all his father was able to bestow on him. At the age of fifteen he lost his mother, and the next year his father removed to Portage county, Ohio. Young Bierce, a week after he landed in Portage county, informed his father that he was determined to make an effort to acquire an education. His father consented, but remarked—"you must rely on your own resources; I cannot help you." That very day he started for the Ohio University at Athens, where he arrived on the 3d of September, 1817.

Soon after his arrival at Athens, he was taken sick, and lay for near three months. On his recovery he found himself possessed of just *five cents*—which, with his father's blessing, was all that remained of his patrimony. He, however, persevered in his studies, and on the 11th of September, 1822, he graduated and received the degree of A. B.

He now desired to go south, and, although in debt for his tuition, board, and clothing, yet so much confidence had he inspired in the mind of the Hon. Amos Crippen, of Athens, one of the noblest of men, that he gave him an unlimited letter of credit on which to raise money for his journey.

On the 9th of October he started, *on foot*, and reached Yorkville, S. Carolina, on the 3d of November. From there he went to Lancaster, and commenced the study of the law with Robert I. Ferrill, Esq. From thence, in March following, he removed to Limestone county, Georgia, where he resumed the study of law, and on the 12th of September, 1823, he was examined and licensed as an attorney and counsellor at law in the Supreme Court of that State.

His father being old, and desiring to have his son near him, young Bierce returned to Ohio in October of the same year. He settled in Ravenna, Portage county, where he commenced practice in 1824. In 1825, he was appointed district attorney, which he held by successive appointments and elections for eleven years, when he resigned the office and removed to Akron, then Portage, now Summit county, where he still resides. For several years, and until he refused longer to accept the office, he was Mayor of the city. He is still engaged in his profession, but, with a competency, is gradually retiring from it, to enjoy that quietude he has so long denied himself. He finds some leisure for literary labors. He is a member of, and contributor to, the Ohio Historical and Philosophical Society, and also the Minnesota Historical Society, and he has recently published a "History of the Western Reserve."

Bro. Bierce was initiated in Unity Lodge, No. 12, at Ravenna, Ohio, on the 10th day of August, 1826; and on the 12th of October, of the same year, he was raised to the sublime degree of Master Mason. Initiated just as the celebrated "Morgan's book" was issued, and just as the malignant star of anti-masonry dawned upon the country, he was at once thrown into the very midst of the anti-masonic excitement. In no place, perhaps, did the waves of opposition rise higher, or the storm beat more furiously, than in Portage county. An anti-masonic paper was started there, which attacked, not only the Institution itself, but every Mason, and with a most unscrupulous disregard of truth and fairness. One or two of the brethren, frightened at the hydra-headed monster that had emerged from the pit, renounced their masonic allegiance; several others withdrew their attendance, and many thought that the Lodge had better surrender its charter, and bend to the blast.

Bro. Bierce opposed such a course as suicidal and a base betrayal of their rights and duties; but in 1830 the excitement ran so high that it

was seldom enough members could be found sufficiently bold to meet and open a Lodge. Two Craftsmen had been balloted for, and elected, but for want of a constitutional number of brethren, the degree could not be conferred. The last act performed in the Lodge was a motion made by Bro. Bierce to summon every brother to show cause why he did not attend. A sufficient number to open a Lodge was never present afterwards ; the motion was unacted on, and the two Craftsmen remained "in an unfinished state" *for twenty-two years*. The Grand Lodge then revived the Charter, and it finished the work *begun before some of its then members were born !*

In 1837 Bro. Bierce removed to Akron, and as he was unable to keep alive, or revive, Unity Lodge, his attention was immediately turned to the formation of a new Lodge, at his new residence. On the 20th of February, 1841, a dispensation was procured for a new Lodge, at Akron, of which Bro. Bierce was appointed J. W. ; but at the first election he was chosen W. M., and continued to fill the chair by successive elections, with the exception of three terms, when he declined being a candidate, until he was elected M. W. Grand Master of the Grand Lodge of Ohio.

In the summer of 1841, Bro. Bierce, although a Master Mason only, exerted his influence to procure a Dispensation for a Chapter in Akron. The requisite number of petitioners, with the proper recommendation, having been procured, a Dispensation was granted for Washington Chapter, No. 25, at Akron, on the 4th of August, 1841 ; and at the first meeting, on the 7th of the same month, Bro. Bierce's petition was presented for the Chapter degrees. It was accepted, and on the same day he received the *Mark Degree* ; on the 23d of the same month he *passed the chair* ; on the 24th *was accepted*, and on the 26th exalted to the most sublime degree of R. A. Mason. This was a rapidity of progress that can not be commended as an example ; but there were reasons for it, and the candidate had been long and thoroughly tried. Bro. Bierce was the first who received the degrees in that Chapter, the venerable and R. W. John Barney, then the Grand Lecturer, presiding and conferring them.

At the first election of officers, on the 24th of September, 1842, Companion Bierce was elected and installed Captain of the Host and Secretary ; and at the next election was chosen H. P., which office he held by continued elections for three terms, when he declined further service. After a time, however, he was again elected and continued in the office until he was elected Grand Master,—the duties of which prevented his giving that attention to the Chapter which was required from the High Priest, and he declined an election.

In 1843, at the last Grand Lodge held in Lancaster, he was received

into the order of High Priesthood. In 1842 he received the Council Degrees in Cleveland, and in November 1853, was admitted to the orders of Christian Knighthood in Mt. Vernon Encampment, No. 1, Columbus, Ohio.

At the session of the Grand Lodge held in Cincinnati, October, 1850, Bro. Bierce was appointed G. S. Deacon. In 1851 he was elected to the office of G. J. Warden; in 1852 he was re-elected, and in 1853 he was elected M. W. Grand Master.

Bro. Bierce is a plain, unassuming, straight forward man. In discharging whatever duties devolve on him, he *goes right at them*, without parade or circumlocution. Industry and energy have always been prominent elements in his character; and in the discharge of his official duties he shuns no responsibility, but *decides*, and then—*acts*. During the year he has traveled over fifteen hundred miles in visiting the subordinate Lodges, mingling with the Craft, and superintending its labors in different portions of the State: and so far as we can learn, he has given general satisfaction. He has a heart that feels keenly for the woes of our common humanity; a warm and genial nature; and a hand ever ready to assist the needy and deserving. Long may he live for usefulness in the Craft, and as a blessing to his family and friends.

[ED. REVIEW.]

MASON-HEROES OF THE REVOLUTION.

Historians have not always awarded entire justice to the great men whose acts they have attempted to record, though they may have given a correct portraiture as the *public* saw it. When we read the biography of a distinguished individual, if his life and character are given only in their public aspects, we only know the man in part. We have seen what the world has seen, and heard what the world has heard; but his private opinions and relations, which frequently give tone to his general character, are not seen or known; and hence, while we look at his actions, we do not fully know or understand the man. The private habits of the individual, too, are the surest indices of his character, for these often furnish the influences which shape his public conduct. Hence, to know the hero as he marches at the head of his army, or mingles in the deadly strife—as he triumphs with moderation in the hour of victory, or manifests resources and exhibits heroism in defeat, is to be familiar only with his public character: the heart is not fully known; the springs of action which impelled him to these public exhibitions, are yet concealed, and the individual is not well understood. In estimating the

man, his heart should be known, his moral nature should be comprehended and placed in its proper aspect before the public : then, and not till then, we may fully understand him, and properly appreciate his worth.

In these respects, we respectfully suggest, entire justice has not been done to some of the leading men of the Revolution. We see them on the great battle fields, where infant patriotism is struggling with the gigantic power of tyranny ; they are in the councils of the nation, guiding the destinies of the young Republic, avoiding the rocks on the one hand and the whirlpool on the other, until the country has triumphed and freedom is won. But we have not, in every respect, a faithful portraiture of the man in private life,—in the midst of his family, or among his neighbors and friends. His private associations, which have in a measure given tone to his public life, are in part unseen ; and hence we do not *fully* know the man.

Many of the old heroes and statesmen of those trying times were Freemasons ; mingling in private among the Craft, gathering instructions at their altars, and receiving a moral impress from the teachings of the Lodge-room. There they were taught to be “just to their country ;” to exercise “charity towards a fallen foe ;” to worship and venerate the Being who presides over the destinies of Nations, as well as of individuals ; and to cherish the moral virtues of truth, honor, and integrity. If this was an error in the men, or a shade upon their character, it should be known ; if it was commendable in them,—if it added a single ray of light to an already spotless character, or if it furnished a single one of the motives that prompted them to great and noble deeds, it should also be known. Justice to them, and justice to the association, both demand that this item should appear ; and the truthfulness of history requires that it be placed upon “perpetual record.”

What historian has ever stated the fact that Washington was a Freemason ? We may not have read all that has been written of him by his many biographers ; but we have never seen his masonic relationship alluded to by any prominent historian, or if we have it has been forgotten. It has even been denied by public men, and in the public prints, that he ever belonged to the Fraternity, although the proof is incontestible and beyond the possibility of cavil. The same may be said in regard to other prominent men, who periled all for freedom, and by their toils and sacrifices won our independence. Perhaps some one writer has ventured to hint that General Warren, the martyr of Bunker Hill, was a Mason ; but an occurrence connected with his public life, or lamented death, compelled it, or probably even the hint would have been avoided.

Now, why is this? Was it because the historians themselves were averse to the Order, and thus withheld from it what was its due? Did they think it would detract from the characters of Washington and Warren, of Putnam and Lafayette and Franklin, to admit that they were members of an Order whose foundation is on the Bible, and whose teachings are illustrative of its highest truths? An important fact in the history of those good and great men has been omitted; let the historians themselves say why.

It is our intention to remedy this, as far as we can, by giving brief historical sketches of some of those men who were foremost in the days of seventy-six, embracing their masonic, as well as their civil or military history. At this distance of time, and as the records are few, but little is known, or can be known, in some cases, of their labors in the Craft. But what is reliable we shall relate, and nothing more. The associates of those men have gone to the grave, and the knowledge which they possessed of the masonic connexion and labors of their illustrious compeers, is buried with them. The scanty records of old Lodges, and well authenticated verbal history, is all that we have left. We shall make use of these resources as best we can; where they furnish but little, we can give but little; but, much or little, we shall record nothing but what we believe to be true, and of which we have satisfactory evidence. We shall begin with

GENERAL DAVID WOOSTER.

For a biographical sketch of this excellent man, we are indebted to the Oration on his life and services, pronounced by Hon. Henry C. Deming, at Danbury, Connecticut, on the 27th of April, 1854, at the completion and dedication of the Wooster Monument. Mr. Deming is himself a Mason of high standing, and a gentleman of distinguished talents. Being a prominent citizen of Connecticut, the native State of General Wooster, and having access to the public records, of which he diligently availed himself, the biography he has furnished is not only the most full and complete that has been written of the brave Wooster, but is entirely authentic and reliable. Besides this, by his learning and eloquence he has thrown a charm around the subject which does honor alike to his head and heart. Could our readers have heard this production, as we did, they would have pronounced it faultless, and coveted a copy for their library, as much for its elegance as for the interesting theme and the noble hero who was the subject of it. We hope to hear another from the same lips, at the consecration of a similar Monument to PUTNAM, at a future day. We shall give the Oration entire, as the best history of WOOSTER we have ever seen; and it would be doing

injustice, both to the Orator and the Hero, to publish mere extracts from it. It will be read with interest by the Craft, and be found eminently worthy of preservation in every Mason's Library.

[EDITOR REVIEW.]

ORATION.

I rise to encounter no forbidding glances, to discern in no hostile or averted look the bias of sect or the bigotry of party. Divided sentiments and conflicting opinions are not to be harmonized here. One in gratitude, we are one in thought and feeling. In unreserved fellowship, every mind, heart and hand, have united in placing a stone upon the spot, where for more than three-quarters of a century, courage and patriotism have slept unhonored.

The grave of Wooster is no longer unmarked. No longer do his ashes slumber among a thankless people. The State to its child, its bulwark and martyr, Masonry to the master-builder of its oldest temple, and Danbury to its self-sacrificing avenger, have at length yielded the slow tribute of a monument. High in its commanding position, it now overlooks the commonwealth he served and the field on which he fell; it proclaims to the South his devotion as a patriot, to the East his fidelity as a brother; the arms of the State with its God-trusting motto, and the emblems of military heroism, appropriately honor and embellish it: it stretches far up toward that heaven to which his faith aspired, and it is fittingly surmounted by the glorious bird which he helped to make the symbol of victory, and the invincible standard-bearer of the Republic.

"Long in its shade shall children's children come,
And earth's poor traveler find a welcome home;
Long shall it stand and every blast defy,
Till heaven's last whirlwind rends the sky."*

Amidst war and havoc, through these streets, that were then only marked by the blackened and still smoking ruins of what once were dwellings, while most of the inhabitants of this village were homeless wanderers upon the surrounding hills, a few weeping followers slowly and silently bore the ashes of Wooster to their obscure rest. We stand where our afflicted fathers stood, but graceful habitations have risen from the ruins, happiness and prosperity smile upon this scene of their desolation, peace has revisited the land, and with none to molest or make us afraid, beneath a benignant sky, and with every auspicious omen, we are here to recelebrate the funeral and restore the grave. Soldiers! let the escort, the dirge, and the volley be such as are due to

* This poetical waif was picked up by my friend, W. W. Eaton; we are both ignorant to whom it rightfully belongs.

the chiefest among you. Grand Master! accord your amplest honors; for seventy-seven years not even a sprig of cassia has marked the silent mound where rested the ashes of your eldest brother. Citizens! welcome the day that wipes a stain from the character of the State: our Chief Magistrate attends to invest all that is mortal, of Washington's companion and Trumbull's friend, with the distinctions of the tomb. Recalled as we are to-day, after such long forgetfulness, to the heroic devotion of one, who though bowed with the infirmities of age, wooed death in his country's cause with more than youthful daring, I should be false to the occasion, to the living and the dead, if, even for a moment, I beguiled your thoughts from any other theme, than the character and career of Gen. David Wooster. Let the hours of this day—let, certainly, the flying moments of the present hour, be sacred to his memory alone!

When we look for the origin of his military services to the commonwealth, we must go back to the period when an infant colony, not yet "hardened into the bone of manhood," against a rugged soil, a rude climate, and civilized and savage foes, was struggling for existence; when Crown Point and Williamstown and Schenectady were the frontiers of civilization, and only Indian pathways traversed the scene of warlike operations; when cultivation had, as it were, only dotted the wilderness, and provisions were to be brought from widely separated fields, and munitions of war from beyond the seas, and time and space, as yet unvanquished by electricity and steam, had both to be conquered by the soldier and the commissary, ere the enemy could be reached. We must go back to the period when flying artillery, revolvers and repeating rifles were unknown, and the cumbrous queen's arm, almost as fatal at the breech as at the muzzle, was the most efficient weapon of the soldier.

In following up these military services we must accompany him for nearly forty years, through four wars, with Spain, with France, with France again, and finally with England. We shall see, incidentally, as we pass along, a part of the grand procession of causes which heralded Freedom and Independence to this Western world; the habit of co-operation taught by the early colonial wars; the military education of our fathers; the conquest of Canada; the expulsion of the French, and the insane revenue policy of the parent State. In the Revolutionary struggle, Wooster's path, unfortunately, only penetrated the clouds and darkness of the opening night; it ends just as the morning of victory broke in auroral splendor. If he had been permitted to live one half year longer, if he had been more thoughtful for himself and less faithful to you, the great heart which was then mouldering in yonder grave-yard, would have leaped in exultation, at the surrender of Burgoyne.



David Wooster

David Wooster was born at Stratford, on the second of March, 1710-11, old style, the son of Abraham and Mary Wooster, and the youngest of six children. Reared in the Puritan principles and training of that era, the discipline of his early years were severe and sober. He graduated at Yale College, in 1738. He had but just reached his twenty-seventh year, when England, in violation of treaty, and for the shameful purpose of monopolizing the

slave-trade to the Spanish colonies, declared war against Spain. Innumerable pirates and smugglers had been invited to the American seas, by the protection which the British flag extended to an infamous traffic. Disturbed, however, in their adventures, by the unexpected war, and by the vigilance of the numerous Spanish cruisers employed in the preventive service, these reckless sea-robbers did not hesitate to levy contributions along the whole American coast, and on a people under whose flag they professed to sail. To provide against a descent upon our exposed seaports, not only by the Spanish coast-guards, but by the buccaneering enemies of the human race, the General Assembly of Connecticut, at its May session in 1740, ordered a sloop of war to be built and equipped. Within the year the sloop was launched at Middletown, and appropriately named the *Defense*. Here, in the first war vessel ever built by his native colony, we first meet David Wooster; here was the commencement of his long career of public service. Of the sloop *Defense* he was appointed lieutenant, and afterward captain. In this vessel we find him from 1741 to 1743, young, ambitious, and (if we may trust his portrait) handsome, cruising between Cape Cod and the capes of Virginia, (for such were the limits assigned by the resolution of the General Assembly,) taking the inner passage through the Sound; as he passes the rock-bound shores of old Connecticut, running into New London for stores and supplies from the ship's commissary, Gurdon Saltonstall; running into New Haven on a stolen visit to Mary, who was yet to be his bride; looking into the bays of Long Island, and the inlets of the Jerseys, in search for pirates, and then standing away

for the capes of Virginia. He hopes all the time that some Spanish argosy with doubloons, from Havana to Cadiz, would be driven so far northward of her course. He searches the horizon for some Spanish cruiser, not more than double the Defense in metal and men, and when, without any adventure, the headlands of Virginia heave in sight, he changes his course and returns to New London, to discharge his crew, or to drill and discipline them, as the General Assembly shall order. During this alarm, so faithfully did he execute the duties of guardian of the coast, that although neighboring colonies were frequently ravaged, the shores of Connecticut were unpolluted by any piratical invasion.

While Wooster was employed in this humble service, the war that originated in a mere question of colonial commerce, and which at the outset, was confined to these distant colonies, grew into a general struggle of Europe, involving all the principles on which her States are founded, and desolating the four quarters of the globe. The Pragmatic Sanction, which settled the throne of Austria on Maria Theresa, was solemnly guarantied by all the principal sovereigns of Europe. But the crown was hardly placed on her brow, before Frederick of Prussia and Louis of France conspired to despoil of her hereditary dominions, one whose sex, youth and beauty presented the strongest claims to their protection, even if they had not been bound to her, by the sanctity of treaties, and the oaths of kings. England remained true to the house of Hapsburg. Both hemispheres are plunged in war. And as one of the direct results of royal perjury, thousands in the remote valleys of Connecticut, who would have otherwise descended in green old age to where—

“The rude forefathers of the hamlet sleep.”

shed their young life-blood on battle fields from Detroit to Louisburg, and found early graves in the snows of Canada, and the tropical sands of the West Indies.

On this side of the Atlantic the lightning struck before the thunder was heard. Louisburg, on the island of Cape Breton, was the camp and arsenal of French dominion in America, and the scourge of the English. From it issued the French and Canadians, on their errands of massacre and pillage; from it sped those cruisers that swept our coasters from the seas, and annihilated our fisheries; from it now burst the war-storm upon one of our frontier settlements. At this time, Massachusetts was governed by the resolute and adventurous Shirley. He conceived the bold idea of striking a blow at this terror and wonder of our primitive forefathers, of uniting the seven Northern colonies in an expedition that should drive the ploughshare over the strongest fortress

north of the Gulf of Mexico. It was an enterprize more formidable then, and more unequal to the comparative resources of the two periods, than would be now, an armament from the same States for the capture of Gibraltar, or the emancipation of Hungary. The colonies embraced this plan with unexampled unanimity and zeal. It even assumed the character of an Anti-Catholic crusade. Louisburg was not only the head-quarters of a hostile race, but of a hated religion. A Romish priest had marshaled and led her Indians against our Protestant brethren on the frontiers. The celebrated Whitfield, then on his third tour through New England, blew these sparks into a flame. He inscribed on a banner, "*Nil desperandum Christo Luce,*" and presented it to a New Hampshire regiment. One of the chaplains carried a hatchet, which he had consecrated to the purpose of hewing down the images in the enemy's churches. Under such powerful stimulants, the colonists taxed their strength to the utmost, and exhausted their resources. New York, Pennsylvania and New Jersey contributed lavishly, money and munitions of war; New England as lavishly, men. Connecticut, never backward in such emergencies, sent an entire regiment to Louisburg, under the command of Roger Wolcott, one of those massive characters hewn out by nature for the foundation of States, a man who without one day's schooling, rose from a weaver's shuttle, to the highest civil, military and judicial honors.

Into this scheme, having for its object the present and permanent safety of all the Northern colonies, Wooster entered with all the affluent zeal of an ardent and unselfish nature. He was among the first to volunteer in the cause; he was among the first to receive a captain's commission. He was the first to recruit and arm his company, and report it ready for service. The month which immediately preceded his departure upon this expedition, was perhaps the one of all others to which his mind reverted with the tenderest emotion, while he lay here at the gates of death, in the fatal spring of 1777. For on the 6th of March, 1745, he was married to Mary, the daughter of the Rev. Thomas Clap, President of Yale College, a wife who from the date of her nuptials till she followed him to the grave, clove to his fortunes with all a woman's unfaltering constancy and devotion. About the same period also, he purchased the old homestead in New Haven,* on the street which now bears his honored name, and there established his household gods for the remainder of his days.

The Connecticut troops sailed from New London on the 11th of

* Alfred H. Terry, Esq., of New Haven, was kind enough to examine the New Haven records, and found that the deed conveying the old Wooster place to David Wooster, was dated January 18th, 1744-5; consideration, 800*l*.

April, 1745, in eight transports, under the convoy of the colony's sloop of war *Defense*,* and on the last day of the same month the united armament of the Northern colonies, consisting of one hundred vessels, rounded the point of Chapeaurouge Bay, and anchored in sight of Louisburg. They were here, most fortunately, joined by his majesty's squadron, under Admiral Warren. William Pepperell, of Maine, an opulent merchant,† but with no aptitude for martial exploits, save uniform good luck, was the commander-in-chief of the combined forces. Roger Wolcott, of Connecticut, was second in command. Neither officers nor soldiers were at all skilled in that splendid science of modern times which has blotted out the word "impregnable" from our tongue, and reduced the capture of the strongest fortresses to a mere question of time. But if Pepperell could not rely upon military art, he had a tower of strength in the courage and hardihood of his troops. His artillery was dragged by human strength, over morasses and up rocky hills, impassable to wheels. Shanties of bush and turf were the only tents of the men; the earth their only bed, and disease was more fatal than the enemy's fire. The royal battery on shore was abandoned at the approach of the New Hampshire regiment. Five unsuccessful attempts were made to carry an island battery, which, far in advance of the main defenses, held the squadron at bay. It still frowned defiance at the fleet, while back of it the cannon thundered from the shore, and back of all, surrounded by its moat of twenty yards, towered forty feet high, the walls of the stronghold, all enfiladed by the guns of the bastions. Hope was rapidly yielding to despair. Fortunately the garrison was feeble and mutinous, provisions scarce, and the only ship relied upon for supplies, had been captured by Warren, and more than all, Duchambeau, its governor, was weak, irresolute, cowardly. While the colonists were at the very point of hazarding the fate of the expedition on the desperate chance of carrying these formidable works by storm, the French governor, more desponding than the besiegers, sent out a flag of truce with an offer to surrender. The terms proposed were speedily accepted. On the 19th of June,

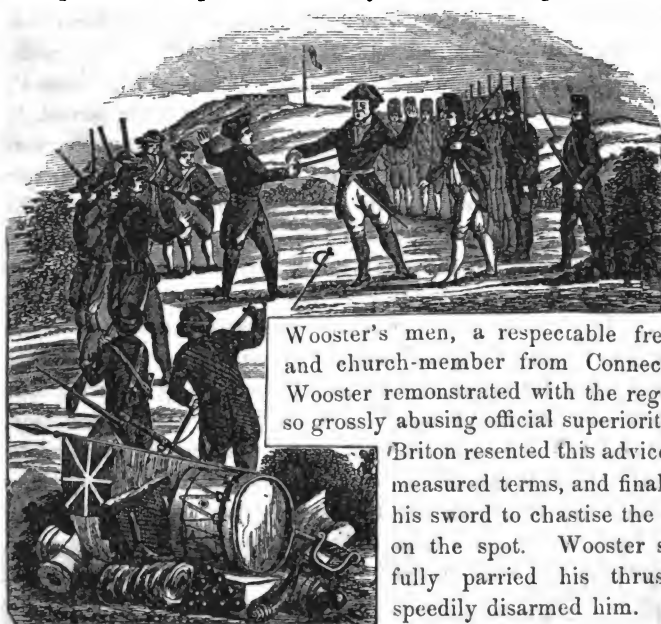
* Dr. Dwight, in his statistical account of the city of New Haven, states in his short notice of Gen. Wooster, that in the year 1745, "he commanded the Connecticut sloop of war, and was employed to convey the Connecticut troops to Louisburg, and in company with a sloop of war from Rhode Island, engaged the *Renonce*, a French frigate of 36 guns," &c.

Prof. Kingsley, in his *Historical Discourse*, repeats the same statement.

This is incorrect. Wooster was not captain of the *Defense*, the only Connecticut sloop of War that went to Louisburg, as late as 1745. Capt. John Premias commanded the *Defense* on the Louisburg expedition. *V. War Papers*, 11.

the forty-eighth day of the siege, the fortress and city capitulated; and the next Sunday, a Puritan chaplain (it might have been the very one that bore the hatchet) preached against the real presence, before the high altar of a Catholic cathedral. The heart of Roger Wolcott sunk within him as he entered the stronghold and viewed "the great guns, the moat and the batteries." "Why speak of men?" says he, in a strain of pious gratitude; "it is God that has done it, and the praise belongs to him alone; God, hearing the prayers of his people, by many signal instances of mercy, has led us on, from step to step to victory."*

Wooster seems to have won all the laurels at this famous siege, which could be plucked from such a demoralized and panic-stricken foe. No subaltern was more conspicuous for courage, resolution, and martial bearing, while the following incident secured him an unequalled reputation for spirit and chivalry. A British captain had ventured



to apply his rattan quite freely to the shoulders of one of Capt.

Wooster's men, a respectable freeholder and church-member from Connecticut.— Wooster remonstrated with the regular for so grossly abusing official superiority. The

Briton resented this advice in unmeasured terms, and finally drew his sword to chastise the adviser on the spot. Wooster successfully parried his thrusts and speedily disarmed him. Apply-

ing his own sword to his adversary's breast, he told him that the life he had justly forfeited, could only be redeemed by asking pardon, and promising that he would never again disgrace with a blow, any soldier in the service. The terms were accepted without a parley. The jeers of his companions soon drove the officer from the army,

* Wolcott Papers.

while Wooster won the title of the soldier's protector and friend.* In consideration of the gallantry and gentlemanly deportment of Capt. Wooster, he was intrusted with the command of a cartel ship that was to convey the trophies and prisoners to England.† The year had been a disastrous one to the British arms. The fall of Louisburg was the only event which redeemed its misfortunes. The ministry were amazingly in want of victories and heroes. Capt. Wooster was received in London with extraordinary exultation. His portrait adorned the walls of the coffee houses, and the pages of the magazines. He was followed, *feled*, presented to court, and gladdened with the sunshine of the royal smile. He was more substantially rewarded. A captain's commission in his majesty's service was graciously given to the future commander-in-chief of the Connecticut rebels.‡ With the exception of the author and the lieutenant-general of the expedition, he was the only individual engaged in it that received any marks of ministerial condescension. Wooster returned to this country by packet to Boston. Impressed while abroad with the necessity of some tie that should unite all mankind in a universal brotherhood, he now procured from the Provincial Grand Lodge of Massachusetts, a charter, which first introduced into this colony that LIGHT which has since warmed so many widows' hearts, and illumined so many orphans' pathway. Under this charter, Hiram Lodge was organized, in 1750, and Wooster appointed its first Master.

I can not pass from this siege without calling your attention to the auspicious coincidence that this citadel of the French surrendered to a league of the colonies on the 17th of June, and that on the same day, just thirty years after, was fought the battle of Bunker's Hill. Col. Gridley, who planted the mortar, which on the third trial dropped a shell into the citadel of Louisburg, marked out the lines of the famous redoubt on Bunker's Hill. Seth Pomeroy, the oldest brigadier in the Continental service, who walked over Charlestown Neck, through the cross fire of the enemy's ships and floating batteries, to the same blood-stained heights, and Col. Fry, afterward a brigadier in the same service, who plunged into the fight, cheered by this omen, were both at Louisburg.¶ Wooster and Whiting, from Connecticut, were there. So early was Providence marshaling the causes and forging the thunderbolts of the Revolution.

* Am. Hist. Mag., p. 57, communicated by Deac. Nathan Beers.

† Conn. Journal, May 14th, 1777.

‡ Conn. Journal, May 14th, 1777; Doc. Hist. of New York, vol. 4, p. 224.

¶ Everett's Oration at Worcester, 4th of July, 1833.

The fourth intercolonial war, generally called the French and Indian War, now approached—the war which, by finally sweeping the French from the continent, removed the first great barrier to the independence of the States. It grew out of the hollow peace patched up at Aix-la-Chapelle, in 1748. The boundaries defined by that treaty were so uncertain and equivocal, that they only served as pretexts and provocations to fresh hostilities. Each party encroached upon territory which, under its provisions, the other claimed. The settlements thus planted by Saxon and Gaul, were backed up by both with military force. Hard words, blows, bloodshed followed. The parent countries were dragged into the conflict, and thus all-seeing Destiny opened the school in which Washington, Gates, Putnam, Stark, Wooster, Prescott, Montgomery, Lee, Mercer, and a host of others, were educated and disciplined for the fiery ordeal of the Revolution. During the seven years of this final and decisive struggle with France, our feeble colony—Lacedæmon of the West—in various expeditions, sent forth upward of 13,000 men, more than one-tenth of her entire population, more than one-fifth of her male adults.—When I reflect that to every call from the crown in this war, Connecticut responded with more than her quota in money and men; when I reflect that she again decimated her population, and exhausted her means and her credit, in the Revolutionary conflict; I am proud to feel that she has fairly earned the discriminating commendation of Mr. Bancroft, when he says: “No State in the world has such motives for publishing its historical records; partly because none in the world has run a fairer or happier or more unsullied career than Connecticut, partly because the modesty of those who have gone before you has left unclaimed much of the glory due to her, and partly that it is only in the past that you find the Connecticut people an undivided whole; since then, her increase in numbers has been so disproportioned to her original territory, that her citizens, or their descendants, are scattered all the way from Wyoming to the mouth of the Oregon.”*

The first expedition under Gen. Lyman, of Suffield, commanding provincials, and provincials only, from Connecticut and Massachusetts, on the 8th of September, 1775, near the transparent waters of the Horicon, fought one of the bloodiest and most hardly contested battles of the whole war, in which Dieskau, the flower of French chivalry, was cut to pieces with his entire army. I regret exceedingly that I can not place Wooster's name on this splendid page of our colonial history. I can not discover that he served in this campaign; and can

* Letter from George Bancroft to J. Hammond Trumbull, compiler of *Colonial Records of Connecticut*, dated February, 1851.

only account for it on the supposition that he was upon active duty elsewhere, with Col. Pepperell's regiment, to which the captain's commission from the king attached him. But after the most careful research into cotemporary chronicles, I have been unable to verify the hypothesis.

In 1756, as colonel of the third regiment of Connecticut, Wooster joined at Albany ten thousand regulars and provincials—the finest army yet seen in America—designed, under the guidance of the Earl of Loudon, to capture Ticonderoga and Crown Point, and drive the French beyond the St. Lawrence. But at Albany, from early spring until August, the Connecticut troops waited for their sluggish commander, who was loitering away in New York, the precious moments of action; waited, idle, half starved and decimated by the small-pox, until his lordship arrived, too late in the season for a northern campaign. Nothing remained but for such of our men as disease had spared to return to their homes.

The next year a third levy of five thousand troops was drawn from Connecticut, for the reduction of the same posts, which the inefficiency of the British generals had spared in the preceding campaign. Col. Wooster again marched his regiment from New Haven to the head-waters of the Hudson.* Abercrombie, whom they afterward described as "one a child could outwit, and a pop-gun terrify," was the imbecile dispatched by the ministry to conduct the campaign. Reckless of every thing but his own personal safety, without waiting for his artillery, he pushed forward the flower of his troops, over brushwood, stumps of trees, and all sorts of rubbish, to storm a breastwork of logs, bristling with swivels, and flanked by cannon, behind which Montcalm, the bravest of the brave, lay, with thirty-six hundred French and Canadians. The result can be foreseen; swivels and small arms mowed down officers and men. Courage and intrepidity only rendered the carnage more terrible. Wooster led his regiment into the thickest of this storm. They stood up to the butchery with unflinching pluck, and his own escape was one of the miracles of the battle-field. After this prodigal sacrifice of life

* No resolution of the General Assembly can be found appointing Colonel Wooster as colonel in the expedition of 1758. On the contrary it appears that a resolution introduced into the Senate, appointing the field-officers, contains among other names, that of Eleazer Fitch, as colonel of the third regiment. It went into the House and was amended by striking out Eleazer Fitch and inserting David Wooster. Council refused to concur, and a committee of conference raised; no account of their report. In the War Papers, I find also a resolution appointing Eliphalet Dyer as colonel of the third regiment. But

to his incompetency, Abercrombie emerged from a saw-mill, two miles from the field, where he had been safely ensconced during the action, and in the extremest fright and consternation, hurried his army back to the foot of Lake George. With an abundant force at his disposal to accomplish all the objects of the campaign, he merely wearied his troops there with laborious idleness, until the approach of winter permitted Wooster to return from the battle-field and the barracks, to where, in the mellow light of an October sun, curled the blue smoke of the old homestead ; to the fields where his children gamboled ; to the pious wife who daily and nightly, in the church and the closet, had wrestled with Israel's God for his safe return.

Before the next campaign opened, fortunately for the English dominion in America, and for the great interests of human freedom, the ministry which had sent ignorance and cowardice to lead our armies,

there is no indorsement upon it to show that it was passed by either House or Senate. (8 *War Papers*, 159.) The records show also that Col. Dyer was appointed colonel of the third.

It is probable that for some reason or other Dyer declined to go, and Wooster was commissioned by the governor after the adjournment of the General Assembly ; power being always given to him to fill vacancies. That Wooster was there, and participated in the battle of the 8th July, 1758, I think the following evidence will establish :

1st. David Wooster presents his account for services in the campaign of 1758. Among the credits in this account is one for cash received from General Abercrombie, for guns lost by men killed in the action of the 8th of July, 1758, and items, charging services from May to November, 1758. 8 *War Papers*, 41.

2d. I find also a hospital account, by which Col. Wooster's regiment is made debtor to His Majesty's hospital at Lake George, for one man in hospital, August 24th, 1758. *War Papers*, vol. 8, p. 128.

3d. In an abstract of stoppages of Connecticut troops at hospitals, I find this item : " Col. Wooster's regiment, Lake George, to 24th August, 1758." *War Papers*, vol. 8, p. 128.

4th. The petition of Samuel Haight, Jr., of Stamford, shows the Assembly " that his son was a volunteer soldier in David Waterbury's company, Colonel Wooster's regiment, and at the battle of Ticonderoga, said son received a wound in his hand and was discharged and sent home the 27th of July last past." The petition is dated 8th of April, 1759. *War Papers*, vol. 8, p. 175.

5th. In a manuscript journal of this campaign, kept by the great-grandfather of the author, who as a captain of the Connecticut troops, led his company from Colchester, in this State, and who was afterward Col. Henry Champion, and somewhat known in the Revolutionary History of Connecticut, as the "*Old Commissary*," I find the following entry : " Oct. 18th, 1758, Col. Wooster's regiment went home."

6th. Miss Polly Ogden, grand-daughter of Gen. Wooster, remembers that Madam Wooster said that her husband was in the battle near Ticonderoga, and barely escaped with his life.

was hurled from power, and a man placed at the helm so born to command that he breathed into every servant of the State, the might of his own thoughts and the enthusiasm of his soul. William Pitt now made himself the heart of the British empire, and through her stagnant and decaying veins, sent in a vitalizing current, health, strength and energy. Under his auspices, the aspect of affairs upon this continent was speedily changed. In the month of May, 1759, Col. Wooster led his regiment to Fort George, to join the memorable expedition under Gen. Amherst, which completed the conquest of Canada. I have before me a sermon which was preached to Col. Wooster and his regiment, in the North Church of New Haven, just prior to their departure.* The "drum ecclesiastic," in those days, played the same inspiring airs which had kindled the enthusiasm of Scottish Covenanters, and led from victory to victory the old Ironsides of Cromwell. In these early colonial struggles, no company marched from a Connecticut village, without the holiest benedictions of the church. They were conjured to fight bravely for church and altar. They were told that God himself hated the coward; that while "they were engaged in the field, many would repair to the closet, many to the sanctuary; that the faithful of every name would employ that prayer which has power with God; that the feeble hands which were unequal to any other weapon, would grasp the sword of the spirit, and that from myriads of humble, contrite hearts, the voice of intercession, supplication and weeping would mingle in its ascent to heaven, with the shout of battle and the shock of arms."†

Upon the advance of Gen. Amherst's forces, Ticonderoga and Crown Point, the objects of so many fruitless campaigns, were abandoned by their garrisons. But to guard against every contingency,

* The sermon is by the Rev. Samuel Bird, V. D. M. The subject—"The importance of the divine presence with our host." Text, Exodus xxxiii. 15. "And he said unto him, If thy presence go not with me, carry us not up hence." The sermon closes with an address to Col. Wooster, the officers and soldiers. In the address to the Colonel, the following paragraph occurs:

"You will always imagine as though you heard your dear yoke-fellow, whom Providence has made your second self, to whom it must needs be a great Piece of Self Denial to part with you upon such an Enterprize, I say you will ever imagine, as though you heard her entreating you saying, 'My true and loving Guide, and Protector, keep, O! keep not back your sword from Blood: The Success of your Sword with others, under God, is all the Hope left me, of being happy in the enjoyment of those privileges we have mutually shared; to prevent my becoming a Sacrifice to the merciless Rage of tawney Savages who delight in Blood, or being enslaved to a popish Master. I cannot travel into the Field with you, and by the help of Divine Grace, I shall continually pray for you.'"

† Robert Hall to the volunteers of Bristol.

this over-cautious commander detained his troops to repair and strengthen these important conquests. Meantime Wolfe fell in the arms of victory on the heights of Abraham. The meteor-flag streamed from the battlements of Quebec. Montreal was the last foothold of the French in the Canadas. Early in the spring, Gen. Amherst, dividing his forces into two columns, directed them by different routes against this distant post. Gen. Haviland led five thousand men by the way of Lake Champlain and the river Sorel, but the main army, ten thousand strong, to which Col. Wooster's regiment was attached, went by one of the longest and most laborious marches recorded in our military annals.* The State of New York, between Schenectady and the waters of Ontario, swarming now with millions of people, the great track of commerce, and the home of industry, was then a wilderness, unbroken save by one military post. Over this immense stretch of forest and marsh, Col. Wooster and his regiment toiled along from June till August, by such roads as are now known in the heart of Nebraska and Oregon. Arrived at Oswego, the army crossed Ontario in open galleys, to the point where the waters of our great inland seas first find an outlet to the ocean. From thence they thread their way, doubtful as to the channel, through those thousand islands, where for many a league the Naiad of the stream and the Dryad of the woods flow on together, in joyful honeymoon. The troops capture and garrison all the military posts; they attack and take a French vessel of war; they lose men and batteaux and artillery in descending the great falls; but on, on, they go, whirling through the rapids, and plunging down the cascades of this magnificent river, to the last retreat of the vanquished Gaul. Gen. Amherst arrived at Montreal early in September. Haviland's column soon reached it by Lake Champlain. Murray had ascended with the English army from Quebec. Twenty thousand Britons were concentrated before a town unprotected by either walls or fortifications. Resistance would have been a wanton waste of life; without a battle Montreal capitulated, and the French, with the exception of a small

* I was for some time at a loss to determine whether Wooster went with Haviland or by way of Lake Ontario. No published account throws any light upon the point. But after a long search in the War Papers, in the office of the Secretary of State, I found a "Hospital Bill," rendered against Col. Wooster's regiment, as Dr. to His Majesty's Hospital at Fort Ontario, (Oswego,) for men in hospital from July 24th to October 24th.

There is another bill against him and his regiment for hospital services at Fort Oswegatchie, (near Ogdensburg.) These seem to settle the question that he went by the St. Lawrence.

and feeble settlement at the mouth of the Mississippi, were driven from the continent of North America.

So confident was Choiseul, the keen-eyed premier of Louis XV., that the conquest of Canada would result in the speedy emancipation of these colonies, that after signing the treaty, surrendering New France to the English, he exclaimed exultingly, "We have caught them at last."

The twelve years which followed the peace of 1763,* embrace the longest period in his life, that Wooster was permitted to enjoy the happiness and repose of the fireside. At this time he was rich. His family were afterward poor. Upon his return to New Haven from Canada, he had engaged in mercantile pursuits, which yielded quick returns and large profits. He had himself inherited an ample patrimony, and his bride, in addition to her other claims upon his admiration, possessed also those solid charms, which were not entirely despised even in the heroic ages of our ancestors. A salary was attached to the office of collector, which he then held, and he continued to draw his half-pay as captain in His Majesty's service. From these various sources he derived an income which enabled him to surround himself with all the comforts and luxuries of wealth. A

* I find in the fourth volume of Doc. Hist. of New York, a deposition from David Wooster, of New Haven, "being a captain on half-pay, reduced from His Majesty's 51st Reg. of Foot," in which the deponent goes on to state, that pursuant to His Majesty's Proclamation for that purpose, he obtained a grant, under the Great Seal of New York, for 3,000 acres of land on the East Bank of Lake Champlain; that he went on to the land and found intruders upon it; that he proceeded to serve writs of Ejectment upon two principal Ring-leaders, "and thereupon some of their party presented their Firelocks at the Deponent, declaring that it should be Death for any man that served a declaration of Ejectment there, but the Deponent, being well armed, with Pistols, proceeded to serve the said Ejectments, notwithstanding they continued their Firelocks presented against him during the whole time," &c. It was, doubtless, the object of the deposition to show, that the Courts of New York had exercised jurisdiction over the tract which was then in dispute between New York and New Hampshire. Upon the adjustment of that controversy, Gen. Wooster probably lost his land. The deposition is dated 20th day of February, 1773.

In the 12th volume of Col. of Mass. Hist. Society, page 217, I find an answer from Col. Wooster to the queries issued by the Board of Trade, relative to the present state and condition of the Colony of Connecticut. It is addressed to Gov. Trumbull, and dated New Haven, May 16th, 1774, and describes with much particularity, the trade, commerce and manufactures of that place.

It appears from the New Haven Records, that Col. Wooster commanded the troops that paraded to celebrate the repeal of the Stamp Act, in 1766.

Barlow, in the Columbiad, has this line:

"And fearless Wooster aids the sacred cause."

nature amiable, affable, kindly, rejoicing in the sweets of friendship and the prattle of children, found now some recompense for the privations and dangers of a seven years' war. His style of living was in the highest elegance of the olden time. He spread a bountiful table, kept his horses, his phaeton, and a troop of black domestics. The old family mansion in Wooster street, then fairly isolated in the country, with an unobstructed prospect of the Sound, opened wide its doors in genuine hospitality. It was the resort of the learning, the talent, and the polish of that era—the dawn of the Revolution. In the winter, the grateful heat of hickory blazed in its ample fire-places. In the summer, the gentle breezes from the Sound fanned the feverish brow, and at all seasons, the long sideboard, loaded with the emblems of cheer and good fellowship, welcomed every guest. Madam* Wooster was herself a heroine of the Revolutionary type, strong in mind, bold and earnest in character, and with a presence and manners so dignified and imposing as to awe into reverence the drunken Tories, who subsequently sacked her dwelling. The only drawback upon her felicity during the earlier years of her marriage, seems to have been that she could not personally share her husband's dangers in the field, and having now recovered him, safe from war's alarms, she exerted her rare accomplishments to enhance the charms of peace. An only daughter,† just budding into womanhood, warmed the father's heart by her filial devotion, and lighted his dwelling with the social radiance which youth and beauty dispense. An only son,‡ not yet faithless to the virtues of his sire, was comfortably settled in life, and promised fair to gratify paternal pride, and transmit an unblemished name. A retinue of faithful dependents, sailors who had cruised with him in the Defense, orderlies who had been attached to his person in some of his numerous expeditions, old soldiers who had followed him to the wars, surround him in his moments of leisure,§ appeal to him in their embarrassments, feed at his lavish board, and adore him as their benefactor and friend.¶ From these tranquil enjoyments, he was now summoned to that final

* I use this title because it was uniformly applied to her by her cotemporaries.

† Mary Wooster, born 1755, married Rev. John Cosius Ogden.

‡ Thomas Wooster, born 1752, married Lydia Sheton.

§ These domestic details are from the reminiscences of Miss Polly Ogden, grand-daughter of Gen. Wooster, and from those of a venerable lady of Hartford, now deceased, a niece of Madam Wooster, and an inmate of her family from 1771 to 1778.

¶ Doratus Wooster, of Vermont, a relative of Gen. Wooster, has communicated many important facts to the author.

struggle, of which the previous wars had been the faint and feeble harbinger. When the blood that was spilled in the streets of Lexington, closed forever the door of reconciliation, he turned his back upon this domestic Eden, abandoned the prospect of commanding opulence, abjured his income from the crown, and accepted in their stead, toil, persecution, danger, and as the event proved, death. He even spurned the temptation of a high commission in the British army, which was earnestly pressed upon his acceptance,* and to a feeble colony, with hardly cash enough in its treasury to equip him for the war, to a penniless Congress, which must issue bills of credit ere it could set a battalion in the field, gratuitously proffered his services, to encounter the disciplined hosts and the exhaustless resources of a mighty empire. When it became apparent that war was inevitable, he did not even wait for official position. He was one of that party of private Connecticut gentlemen, who, without committing the Legislature to any open act of hostility, planned the seizure of Fort Ticonderoga, and pledged their own personal securities to the State Treasury, for the loan which defrayed the expenses of the expedition.† He thus participated in the first aggressive act against the crown.

It was not till its May session in 1775, that our General Assembly threw off the guarded and equivocal language in which they had hitherto masked their warlike preparations, and in plain terms ordered one-fourth part of our militia to be armed and equipped for immediate service. The force thus organized, was divided into six regiments, and David Wooster appointed major-general and commander-in-chief, with Joseph Spencer and Israel Putnam as his brigadiers. Active service immediately followed this appointment. At the solicitation of the Committee of Safety of New York, Wooster was ordered, with the troops under his command, to defend its metropolis against a threatened demonstration from the enemy.

He was now sixty-five years of age. He was not unprepared for the casualties of battle. He had not postponed till this advanced period of life, the settlement of those momentous questions which the soul's immortality suggests. But in early youth, before the mind is distracted with the cares and vexations of manhood, he had brought his reason and faith to accord the inspired claims of divine revelation.

* From the reminiscences of Miss Ogden.

† I believe that Gen. Wooster was not one of the signers of the notes given to the State Treasurer, but he was an active and influential participator in the project of the capture of Ticonderoga.

He accepted the Holy Scriptures as the only safe rule in this life, and the only sure guide to the next. He reposed his hope for a happy eternity upon the merits of an atoning Emmanuel. In 1732, when but twenty-two years of age, in the church of his birthplace, by a profession of Christianity, he publicly assumed its vows and acknowledged its hopes.* I have alluded to the religious phase of Gen. Wooster's character, not only because a portraiture of him would be imperfect without it, but as an appropriate introduction to the following incident. It reveals most significantly, whose blessing he invoked when he first unsheathed his sword in a civil war; upon whose arm he leaned, and whose guidance he implored, when about to breast the dark and portentous cloud that lowered before him. It is from the lips of an eye-witness, a venerable citizen of New Haven, now no more, himself an officer of the Revolution.† "The last time I saw Gen. Wooster was in June, 1755. He was at the head of his regiment, which was then embodied on the Green, in front of where the Center Church now stands. They were ready for a march, with their arms glistening and their knapsacks on their backs. Col. Wooster had already dispatched a messenger for his minister, the Rev. Jonathan Edwards, with a request that he would meet the regiment and pray with them before their departure. He then conducted his men in military order into the meeting-house, and seated himself in his own pew, awaiting the return of the messenger. He was speedily informed that the clergyman was absent from home. Col. Wooster immediately stepped into the deacon's seat, in front of the pulpit, and calling his men to attend to prayers, offered up a humble petition for his beloved country, for himself, the men under his immediate command, and for the success of the cause in which they were engaged. His prayers were offered with the fervent zeal of an apostle, and in such pathetic language that it drew tears from many an eye and affected many a heart. When he had closed, he left the house with his men, in the same order they had entered it, and the regiment took up its line of march for New York. With such a prayer on his lips he entered the Revolution.

(TO BE CONCLUDED IN OUR NEXT.)

* Rev. William B. Weed, of Stratford, examined the records of the church in Stratford, at my request, and communicated the fact in the text.

The records of the church of White Haven, (one of the churches that formed the United Society of New Haven,) show that Gen. Wooster was transferred to its communion in 1768, by a commendatory letter from the church in Stratford.

† Am. Hist. Mag., p. 58, communicated by Deacon Nathan Beers. I have varied slightly the phraseology.

MY MOTHER.

BY N. P. WILLIS.

My mother's voice ! How often creeps
Its cadence on my lonely hours,
Like healing on the wings of sleep,
Or dew, on the unconscious flowers.
I might forget her melting prayer,
While wildering pleasures madly fly ;
But in the still, unbroken air,
Her gentle tones come stealing by ;
And years of sin and manhood flee,
And leave me at my Mother's knee.

I have been out at eventide,
Beneath a moonlit sky of Spring,
When earth was garnished like a bride,
And night had on her silvery wing ;
When bursting buds and dewy grass,
And waters leaping to the light,
And all that makes the pulses pass
With wilder fleetness, thronged the night ;
When all was beauty, then have I,
With friends on whom my love is flung,
Like myrrh on winds of Araby,
Gazed oft where evening's lamps are hung.

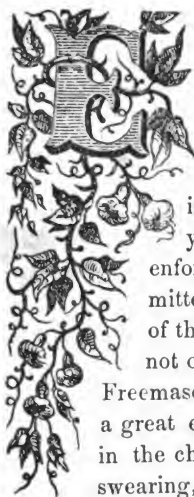
And when some beauteous spirit there
Flung over all its golden chain,
My Mother's voice came on the air,
Like the light dropping of the rain ;
And setting on some silvery star,
The spirit of a bended knee,
I've poured a deep and fervent prayer,
That our eternity might be—
To rise in Heaven, like stars by night,
And tread a living path of light.

SYMBOLIC DEGREES.—The first three degrees of Freemasonry, the Entered Apprentice, Fellow Craft, and Master Mason, are called in the York rite, symbolic degrees, because they abound in symbolic instruction, not to be found in the remaining degrees, which are principally historical in their character.

[Mackey.]

A HIGHER STAND.

BY THE EDITOR.



VERY Mason who has attentively observed the action of Grand Lodges within the last few years, must have seen the indications of progress shown by these bodies assuming a higher position in regard to moral requirements. Although morality is one of the foundation stones of our mystic temple, yet for many years there was some remissness in enforcing its observance. Members were too often permitted to violate the moral law with impunity, forgetful of the solemn admonitions of the Order, and reckless, not only of their own standing, but of the reputation of Freemasonry itself. The moral aspect of Masonry is, to a great extent, known by the uninitiated only as it is seen in the character and conduct of its members. Hence, a swearing, drinking, gambling, sabbath-breaking Mason, was considered by "out-siders" as a legitimate representative of the Order to which they belonged : and when told that Masonry did not sanction nor permit such things, they triumphantly pointed to facts—to A, to B, to C,—whose daily practice taught a very different doctrine, and whose membership in the Craft sustained the assumption.

Of late years, however, Grand Lodges have felt the necessity of assuming a higher tone in these matters ; and by formally re-asserting the great moral doctrines of Freemasonry, and insisting upon their practical exhibition in the deportment of members, they have re-traced their steps to the position from which the Craft had practically wandered. This has placed the Order in a proper position before the world, and justified our claims to a pure and elevated morality.

The Grand Lodge of Arkansas, at its last session, adopted the following resolution for the government of its subordinate Lodges, in the matters in question.

" Resolved, That any kind of gambling, profane swearing, and the intemperate use of ardent spirits, is unmasonic ; and that the Grand Lecturer be requested to give the same in charge to the subordinate Lodges ; and that such as are guilty of such unmasonic conduct be subject to admonition, suspension, or expulsion."

This movement shows the high appreciation of the morality of Masonry by the Craft in Arkansas, and does equal honor to them as men and as Masons. The Grand Lodge of Indiana had preceded our Ar-

kansas brethren, in adopting, substantially, the same rule ; and the Grand Lodge of Iowa has followed rapidly in the track of both of them. We are persuaded that the Craft in every other State will take their stand upon the same broad and sure foundation ; and thus, by the moral influence of their united and harmonious sentiment, create a "pillar of strength" which shall successfully resist the progress of these pernicious practices among us.

No man can be a Mason, in the strict sense of the word, unless he be a good man, and "*obey the moral law.*" Obedience to moral law is the tenure of his masonic membership ; and when a member will no longer conform to this requirement, he should be excluded from among us. He should be counselled and advised on the impropriety of his conduct ; the old, experienced, and influential of the Lodge should labor for his reformation as they would for a brother or a son ; but if moral suasion will not cure him, a more severe procedure must be resorted to, and the wilful transgressor cut off.

Masonry, regarded as a mere social organization, should shelter none but gentlemen ;—and the great Washington said "*gentlemen never swear.*" We may add that *gentlemen* never become intoxicated. If profanity is a deliberate violation of an express command of God, drunkenness is equally an offence against our moral and physical nature, as well as against our social relations and society at large. We repeat it, when a man is intoxicated he is not a gentleman, for he has neither the moral qualities nor the intellectual abilities to behave himself as a gentleman.

How would it sound, when a man (?) is seen staggering along the street under the influence of ardent spirits, to hear it said—*there goes a Freemason?* A miserable inebriate has crawled home to his insulted family, and with brutal curses has turned his heart-broken wife and frightened children into the street—would you like to hear it said of that man, "*he is a Freemason!*" A man has taken his gun on Sunday morning and wandered off into the forest, or over the prairies, and spent the day in shooting game, instead of remaining with his family and respecting the laws of the land and the usages of christianized society ;—would it not grate harshly upon your ears to hear it tauntingly observed—"*that man is a Freemason?*"

Another man is seen in a "gambling hell," squandering his means amongst unprincipled sharpers, and acquiring habits ruinous to soul and body both : yet he wears as a breast-pin, the *square and compasses*, thereby making the impression that he is a Mason ! Would you admit such a man to your friendship, or as a visitor into your family on terms of intimacy ? Why he is a gamester ; he treads a pathway

polluted by the lowest and basest of our race ; he breathes an atmosphere of moral pestilence ; his touch is contamination—his embrace is death. A *gambler* a Freemason ? Not if the members of Lodges do their duty.

We have perhaps said enough for this time, but may recur to the subject again hereafter. A *higher stand* must be taken, by both subordinate and Grand Lodges. The old banner of Masonry has been too long shrouded in comparative darkness ; its emblems and its mottoes have been concealed within its own foldings. The words, **TEMPERANCE, FORTITUDE, PRUDENCE, JUSTICE**, should be revealed upon its folds to the eye of enquiring humanity everywhere. We should not be ashamed of these words, but glory in them. Let the world read them ; and let the world see them exemplified in the conduct of our membership. Compel the world to know that a Mason is no gambler, no drunkard, is not profane, nor does he violate the “day of rest ;” in short, that he is **A GENTLEMAN**.

THE PRAIRIES.

BRO. MOORE :—Your correspondent “Mary” gives quite a glowing description of her “mountain home.” Would she could look upon our “ocean of flowers,” and transfer the impressions the scene would make to the pages of the Review, for the benefit of your numerous readers. But as her pen is “tuned” to higher views and loves to talk of “birds on the leafy spray,” of “towering cliffs and dashing waterfalls, of woodland glade and glen,” I will endeavor to favor you with a view from a low point of land, *entirely out of sight of timber*. It certainly does not promise much in the naming, but let us repair to it at once, as the sun is quietly sinking to rest, and look around us. We are standing in the midst of a vast “ocean” of land. The quiet evening breeze, as it gently stirs the tall grass at our feet, comes to us laden with the scented breath of Flora’s kingdom. A world of sweet scented and beautiful flowers spreads on all sides around us, seeming to the eye as though nature, in her disposition of them in her wild and frolic hours of fancy, had outdone herself ; certainly, mimic art need not attempt to vie with her in endeavoring to produce any thing so sublimely beautiful. We are here in the wild unbroken solitude of nature ; a vast illimitable sea of verdure. Not a tree nor shrub, no living thing in sight, except perchance a herd of cattle lazily feeding on the rich herbage. The broad beautiful blue sky above us, around

us the earth as nature made it, sublime and beautiful in its simplicity. Your readers may think this a barren sketch, but let them stand one moment where we stand,—let “Mary” look upon this scene, and if she do not feel the presence of the “Invisible Power” that fills the hearts of all true lovers of nature as they look upon her beauties, I am sadly mistaken in my estimate of her character. We look around us to admire—we look upward and adore.

But our scenery is not wholly destitute of variety. We will fancy we are standing upon Mt. Joliet,—not much of a mountain to be sure, but still an elevation of land of singular formation and doubtful origin. To our right lies a vast prairie, with its treasures of verdure stretching off in the distance toward the setting sun, as far as the imagination wants to wander. At our feet, creeping along like a silver thread, is the Des Plaines river, soon to be swallowed up in its superior, the Illinois. A little further on, the dark grove of forest trees that skirt its margin breaks in on the monotony of the prairie, with its lights and shadows as distinctly defined as are the gradations of shade in the school girl’s painting. To our left the little city of Joliet, with its white church spires and din of busy streets, tells us life is not wholly extinct in this “wild West”—and you have a mingling of nature and art that could not fail to be enchanting, even to *one* who breathes the sharp air of the “misty mountain top,” and warbles an accompaniment to the music of the murmuring waterfall. But apropos of Fort Hill, and the Iroquois. This spot was the home of the remnant of that once powerful tribe of the red man. Driven from their possessions East, they found a temporary home in the valley of the Des Plaines. The country abounds with relics of that unfortunate people. Here are the graves of their dead. The places where their council fires once burned are still visible. The marks of their hatchets are yet upon our forest trees. I have walked in their war paths, which are yet to be seen on our prairies. But they who made them—where are they? They were, and are not.

In looking over this communication, I am satisfied that I have signally failed to give you any thing like a faithful sketch of prairie scenery. It must be seen to be fully appreciated. Allow me to add, that the beauty of our country is equaled by its fertility and adaptation to become the home of plenty to those poor out-casts whom withering adversity has turned houseless into the world. ’Tis this that gives an undefinable charm to the whole view. You will pardon me for becoming somewhat utilitarian in my *view* of the matter, but so it is. We have no “hidden treasure” in our mountains, to be sought and found by “magic hazle” or divining rod, but industry

applied to our virgin soil, will produce results that will equal, if not exceed the expectations of the most sanguine argonaut. Ours is not "the vale in which the bright waters meet," but the bountiful hand of Providence has showered an *abundance* upon us; and we can but adore Him who causes the grass to grow, and who feeds from his bounty the nations of the earth.

Mt. Joliet, August, 1854.

TOM QUIN.

SECRET SOCIETIES.

BY THE EDITOR.

"The Evangelical Lutheran Synod of Ohio and the adjacent States, has passed a resolution not to admit to church membership any person belonging to secret societies."

We copy the above queer announcement from one of our city papers of a recent date. The church of Rome made a similar proclamation, substantially, a long time ago; but nothing better was expected from that miserable amalgamation of heathenism, absolutism, and a corrupt christianity. But that a *protestant* church should be guilty of placing itself in such a ridiculous position, and an *American* protestant church, too, is quite as much as credulity can believe.

Whether the blow is specially aimed at Freemasonry, or at Odd Fellowship, Sons of Temperance, or the score or more of the modern associations professedly secret, we do not know; but from its language we suppose it is designed to meet the whole of them with a "*Procul, oh procul, este profani*;" and the poor misguided Mason, or member of any other so called secret society, must away from the doors of the church with his doom written upon his forehead. Not allowed to become a member of a church! Why? Have they committed the unpardonable sin? Or is there no provision in the economy of grace made for their salvation? Or are they so debased in character or conduct that admitting them to fellowship would dishonor the church? Or do these clerical bigots conceive that they hold the keys of heaven, and are resolved that no member of a secret society shall ever enter the abodes of the blessed?

There must be some reason for such resolutions, for grave and learned Divines would hardly act without a reason; and to refuse a repenting sinner admission to church membership, must be for good cause.

First—They must deem him morally disqualified to associate with

the members of the church, on account of his wickedness ; that is, though he professes a desire to become pious and consecrate his life and heart to the service of God, yet they pre-judge his case and declare in advance that he is a hypocrite. Or,

Secondly—They consider his belonging to a secret society so grievous a sin that neither God nor his church will ever forgive it, and therefore he must be forever excluded from christian fellowship, both in earth and heaven ! Or,

Thirdly—They have imbibed a bitter hatred to all members of secret societies, irrespective of all moral character or qualities ; and as they are the self-constituted door-keepers of the church, they are determined to gratify their own malignant passions by condemning all such to perpetual exclusion from their saintly fellowship. Or

Fourthly—They have discovered an omission in the charter of man's salvation ; for, whereas, that declares Christ died for *all*, it *should* add, according to their discovery,—“but members of secret societies.” Of course, having no share in the provision made for man's redemption, they are beyond the reach of forgiveness ; and no repentance for the past and amendment for the future—no integrity of conduct or purity of heart, can save them “from the bitter pains of eternal death.”

Now we presume that it must be for one of the above reasons, (for we can conceive no others,) that “persons belonging to secret societies” are to be forever excluded from christian fellowship by these “Evangelical (?) Lutherans.” We shall be exceedingly glad if these persons, who profess to be christians, will enlighten us on this subject, and inform us for *which* of the aforesaid reasons we are excluded ; or, if for neither, for *what* cause, and *why*, all our brethren of the masonic fraternity have this stigma placed upon their character and profession ; and are thus, without notice and without a hearing, pre-judged as to their moral worth, and publicly forbidden to enter a christian church. Will you tell us, Reverend Fathers? We have a right to know. We are not highway robbers nor midnight assassins ; we do not worship at the shrine of Juggernaut, nor offer our children in sacrifice to Moloch. What, therefore, have we done? *Why* may we not, on the conditions which our “Father in heaven” has laid down in his own sacred Law, be admitted to fellowship with the rest of his children? Or do *you not profess to be His children?*

We presume that our brethren of the Order of Freemasons will not be very solicitous of becoming members of this anathematizing church ; for, after the above announcement, they will have too much self-respect to desire to be found in such company. The pathway to

heaven, however, is yet open, notwithstanding the decrees of these self-constituted guardians, and our brethren are as free to enter it and travel along it as are the members of this "Evangelical Lutheran Synod." And, further than this, we are satisfied that it is *possible* to get to heaven without passing through the portals of said church ; indeed, we doubt, in all seriousness, the christianity of a church that will make such a proclamation as the above.

Of one thing we are confident ; the masonic fraternity would not seriously suffer in their moral standing or intellectual worth—their reverence for Jehovah and his laws—by a comparison with the fathers of the above proclamation. We believe that Masonry teaches a higher, purer, and more consistent religion, than is indicated by the resolution above referred to. Nay, we believe that Masonry is a safer and surer road to heaven than the miserable exclusiveness of these men would lead us to believe is to be learned among them, or in the church which sanctions their procedure.

Of another fact we are sure : While there is a regularly constituted Lodge of Freemasons left, *there* will be found a Bible,—the light of God's holy truth, and infallible instructions how to prepare for heaven. Far above the vision of these embittered and contracted minds, the light of Divine Inspiration shines in unclouded splendor ; and we have that "light" in our Lodges. We may follow it, and it will lead us to happiness and heaven. "Pure religion and undefiled before God, is to visit the widow and fatherless in their affliction."

KEY STONE.

That stone placed in the center of an arch which preserves the others in their places, and secures firmness and stability to the arch. As it was formerly the custom of operative masons to place a peculiar mark on each stone of a building to designate the workman by whom it had been adjusted, so the Key Stone was most likely to receive the most prominent mark, that of the superintendent of the structure. Such is related to have occurred to that Key Stone which plays so important a part in the legend of the Royal Arch Degree.

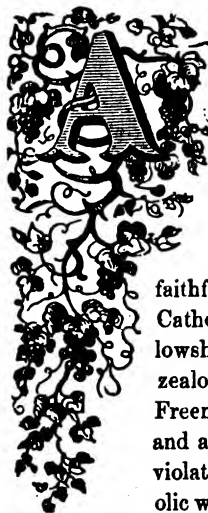
The objection has sometimes been made, that the arch was unknown to the times of Solomon. But this objection has been completely laid at rest by the researches of antiquarians and travellers within a few years past. Wilkinson discovered arches with regular key stones in the doorways of the tombs of Thebes, the construction of which

he traced to the year 1540, B. C., or 460 years before the building of the Temple of Solomon. And Dr. Clark asserts that the Cyclopean gallery of Tyrius exhibits lancet-shaped arches almost as old as the times of Abraham. In fact, at the era of the building of the Temple, the construction of the arch was a secret, which was, however, known to the Dionysian artificers, many of whom were present and engaged in the works of the Temple, and of which society we have elsewhere said that there was every reason to believe that Hiram Abiff was a member.

[Mackey.]

A CATHOLIC FREEMASON.

BY THE EDITOR.



MEMBER of the Roman Church, and who is also a Freemason, remarked some time since to a friend of ours, that a man holding the relations he did, must either be a good Catholic and a poor Mason ; or he would be a good Mason and a very poor Catholic. That man was right, and there lies the difficulty : the two are antagonisms, as much so as "God and mammon." No man can be true and

faithful to both ; and hence we conclude that no Roman Catholic should be a Mason while he remains in full fellowship with Rome. Besides all this, no faithful and zealous Catholic, it seems to us, would desire to be a Freemason, for such an alliance is offensive to his church and against its rules,—and a *faithful* Catholic would not violate a law of his church. No intelligent Roman Catholic will deny that it is regarded as offensive to the church and violative of its rules for a member to become a Free-

mason. It is a frequent occurrence, and known everywhere, that Masons who are Catholics are refused the sacraments of the church, and, after death, are denied burial according to its rites, *because* of their adherence to Masonry. "The Roman Catholic bishop of Mauritius recently refused to allow his clergy to administer the sacrament of the holy communion to one of the most respectable merchants, a member of the Council of Government, the Hon. H. Lemiere, on account of his being a Freemason." This is the doctrine—this the spirit of the Roman

church and her priests ; and it is too late to suppose that two antagonisms can harmoniously coalesce.

Our position on the issue made between Popery and Freemasonry has not been, and is not now, an equivocal one. We have spoken out our opinions in unmistakeable language. We knew when we did so that there were some Catholics members of our fraternity ; but we knew also that they were *very poor Catholics*. Their adhesion to Rome was no more than the strength of a spider's web—Masonry having broken their ecclesiastical shackles, and set them comparatively free. It appears, however, that there are *some* in the Order who still cling to their ghostly mother, notwithstanding the enormity of her ugliness.

We have received a long letter from one of our subscribers at San Antonio, Texas, who appears to be very indignant at the freedom with which we have spoken of Popery. We would give the letter entire, but for two reasons : 1st. it is too long ; and 2d. it is written in such a blundering manner that it is not fit to be laid before the public. We propose, however, to make some extracts from it, that our readers may have evidence that what we have heretofore said is strictly true.

The writer says that " no good Mason should publish in a Masonic Review any thing that would *have* Masonry and religion at variance, for every Mason knows that it is against masonic rules and principles to quarrel with religion."

We perfectly agree with the writer in this, and plead not guilty to the charge of arraigning Masonry and religion against each other. But the difficulty lies in understanding what *religion* is. He makes religion and popery the same : *we* believe they are as wide apart as earth is distant from heaven. They are not convertible terms ; one is obedience to God ; the other is obedience to the pope, his cardinals, bishops, and priests. One is love to God and man, with a corresponding conformity to the moral precepts of divine revelation : the other is an undying hatred to all heretics, even to their persecution and extermination for the good, and at the command of the church ; and, mostly, the performance of certain ceremonials, counting beads, bowings, bendings, and genuflexions, prescribed by holy church. The good brother is right in his doctrines, but wrong in his premises ; religion and popery are *not* the same. Yet we will here say, that we concede there are good—pious—*religious* persons, in the Catholic church ; but they are so in spite of the unscriptural doctrines and bad influences of popery : their piety is not the legitimate fruits of that miserable relic of the dark ages. Hereafter, when our correspondent uses the word " religion," it must be always borne in mind that *he means popery*.

Again he says, " you also advise not to condemn without a fair and

just trial ; take care that you do not condemn the priests and the Catholic religion without a fair trial." They have both had a fair trial and ample time to procure testimony. Since the fourth century of the Christian era, they have been before a tribunal where the Bible was judge and humanity the jury ; and the verdict, a thousand times repeated, has been against them both. And that verdict is still in force ; no sophistry of the priesthood nor hypocrisy of jesuitism can set it aside. It is recorded on the face of society all over Europe, and all over the world, where popery has had power and influence. It is seen in the ignorance and moral degradation of the people who bend at the shrines of Rome every where. It is heard to-day in groans from imprisoned patriots in every dungeon in Italy : it is echoed in terrible accents from the inquisitions of the church. Earth has heard the verdict a thousand times repeated, and *heaven has heard it too*. Popery has had a fair trial ; her doctrines and her deeds have both been tested—and *both condemned*.

But our friend is astonished "that any good Mason dare to slander the Catholic religion." A good Mason dare do any thing that is right. If the *Catholic* religion be inimical to liberty, corrupt in its nature, oppressive in its exactions, and degrading in its influences, as its whole history has shown it to be, then it cannot be slandered ; it is enough to speak the truth concerning it ; we have done no more.

But the last extract we shall make from our good brother's letter, is the best and purest specimen of popery we have seen for some time ; and if we had desired conclusive testimony to sustain us in the opinions we have dared to promulgate, as to the incompatibility of Romanism and Masonry, we could not have called or wished for a better. Read it. "Mr. Editor, please for the future avoid the trouble of printing or forwarding your Masonic Review to me ; for I am determined as long as I live never to aid or assist any person that will try to slander the Catholic church : for I shall at all times, and in all places, so long as it is in my power, defend the Catholic faith, even at the point of the sword."

There it is,—fury, foam, and fire-arms ! The very same old spirit still alive. Burning has gone out of fashion since the days of Smithfield, and the rack is abolished except in countries exclusively Catholic. But the sword is a favorite instrument in all lands ; and heretics will hereafter have the privilege of dying like heroes—if die they must. "At the point of the sword !" We hope the good brother has cooled off ere this ; or, if he is determined to wield that dangerous weapon, that he will use it on some of his Mexican brethren of "holy church," or the thieving, marauding heathens that ravage and slay on the frontiers of Texas. *Dont* begin on heretics, for who knows where the end would be ?

But *stopping the Review!* ah, that will cure the evil ; conceal the fact that Rome is a sworn enemy to Masonry, as well as to American freedom ; and, above all, take one subscriber from our books ! Well, this last thought is truly afflicting, yet we hope to survive it. Perhaps some kind friend, who has not the fear of popery before his eyes, will send us another name in the place of this one which has *gone out in darkness.*

But, seriously, the closing paragraph of the letter shows that it is true as claimed by Catholics—Rome never changes ! The same hatred to every thing not of Rome ; the same attempt at coercion, and the same appeal to the sword which have been cardinal doctrines of the church for more than a thousand years, are revealed in our friend's letter. No further evidence is needed to satisfy us that we are correct in our course. We will only repeat, that Masonry and Popery are antagonisms, and must ever remain so.

MASONRY IN OHIO—HISTORICAL AND BIOGRAPHICAL.

BY THE SON OF A PIONEER MASON.

CHAPTER I.

INTRODUCTION OF MASONRY INTO THE NORTH WESTERN TERRITORY.



OW impressive and beautiful to stand upon the banks and gaze upon the deep noiseless onward flow of a broad majestic river. Life and verdure spread everywhere along its borders ; trees and flowers are reflected from its surface, and the song of joy and rejoicing is heard over its pure transparent waters. Inspiration itself could not seize upon an object whose imagery would convey in a more beautiful and significant manner, the rich and unending blessings of heaven than a broad and beautiful river.

History is compared to a river, and if it fills the mind with delight to gaze upon the broad flowing stream, it must be alike interesting to contemplate its source and trace it in its windings back to the fountain from whence it sprung. The broad valleys and rich exuberant plains through which it courses its way, speak most impressively of its power and influence ; but the towering mountain, and deep cavern where, far down from human ken in nature's laboratory that power is generated, must be to the contemplative mind full of deep absorbing interest.

To trace the Masonic river which now flows broadly and grandly over the West, up to its very source, and disclose as far as possible, the secret springs from whence it has flowed, will be our object. In doing this we shall find that the men who took the most prominent part in the great enterprize of peopling the wilderness of the West, and whose labors contributed most to laying the foundations and rearing thereon the institutions of the country, civil, literary, and religious, were men whose minds were modeled after the broad catholic principles of masonic intelligence, and imbued with the genial sentiments of its expansive charity.

Among the number of that chosen band who embarked in the Mayflower from the shores of their native land to seek an asylum for conscience in the unbroken wilds of North America, might have been found some who had been at the altars and ministered in the courts of the hallowed temple of Masonry. Though bound together by a mystic tie, they were none the less devoted to the interests of humanity in general, and, with their brethren, holding a firm faith in the Word of God, and a firm belief in the grant of a perfect liberty of conscience as contained in that great charter of human rights, they were ready and willing to brave all the dangers of a stormy ocean that they might plant the standard of freedom in a foreign land. Well did one of the descendants of that puritan pilgrim band at an address on Bunker's heights when the granite shaft commemorative of the heroic deeds of those who fell battling for human rights, pierced the sky, say, "It has been said with very much veracity, that the felicity of the American colonists consisted in their escape from the past. This is true so far as it respects political establishments, but no farther. They brought with them a full portion of all the riches of the past, in science, in art, in morals, religion, and literature; but the Bible came with them, and it is not to be doubted that to the free and universal reading of the Bible is to be ascribed in that age that men were indebted for right views of civil liberty. The Bible is a book which teaches man his own individual responsibility, his own dignity and his equality with his fellow man."

Earliest among the institutions organized in this land of the free was to be found the establishment of Lodges, whose charters had been obtained in the mother country. Among the number in the year 1776, a year ever memorable in the history of our country, was the American Union, No. 1, which received a charter from the Grand Lodge of Connecticut. This Lodge was located in Roxbury, Massachusetts, and incorporated in the charter was a proviso adapted to the exigency of the times, by which it had the power to change its location whenever in the judgment of its members it should see proper, to any part of the continent. On or near the very spot where this Lodge was located, the im-

mortal Warren, who so nobly fell in defence of his country on Bunker's heights, was born. This Lodge was composed of several officers of the American army, among whom were Generals Putnam and Tupper, who, after the expiration of the war, had gone out on a tour of exploration in the Northwestern Territory. When they returned, desirous of forming a company with a view of emigrating, they published the following notice in the public papers, namely :

"The subscribers take this method to inform all officers and soldiers who have served in the late war, and who are, by an ordinance of the honorable Congress, entitled to receive certain tracts of land in the Ohio country, and also all other good citizens who wish to become adventurers in that delightful region, that from personal inspection, together with other incontestible evidences, they are fully satisfied that the lands in that quarter are of a much better quality than any other known to New England people. That the climate, seasons, and products are in fact equal to the most flattering accounts which have ever been published of them. That being determined to become purchasers, and to procure a settlement in this country, and desirous of forming a general association with those who entertain the same ideas, they have to propose the following plan, namely : That an association by the name of the Ohio Company be formed of all such as wish to become purchasers in that country. That in order to bring such a company into existence, the subscribers propose that all persons who wish to promote the scheme should meet within their respective counties at 10 o'clock A. M. on Wednesday, the 15th of February, and that each county, on meeting there assembled, choose a delegate or delegates to meet at the Bunch of Grapes tavern, in Boston, Essex."

This notice was published in the year 1786, and accordingly at the time appointed, the delegates met and appointed a committee, of which General Putnam was chairman, to draft a plan of association. The plan submitted by this committee was adopted. It contained thirteen articles, relating to the mode of raising money, the purchase of lands, the appointment of directors and agents, the amount of shares to be held by each, and other matters pertaining to the operations of the Company.

General Putnam had previously opened a correspondence with President Washington in regard to a grant of lands by Congress, but notwithstanding the personal efforts of that distinguished statesman who urged the plea that the officers and soldiers of the Revolution had expended their means in the defence of the country, from some cause or other the grant was never obtained, and the Company appointed the Rev. Manassah Cutler, D. D., to visit Congress, which then held its

sessions in New York, who after a tedious negotiation, succeeded in contracting for a million and a half of acres at two-thirds of a dollar per acre. From failures of one kind and another the Company only succeeded in getting about a million of acres. The tract which he secured was, by the advice of Thomas Hutchins, United States Geographer, located on the Ohio and Muskingum rivers.

We now come to notice an item in the location of this immense tract of land which sheds honor upon the illustrious founders of the West that time cannot dim, but which will shine with increasing luster as long as our own institutions shall be prized. The Company reserved two entire townships for the endowment of a "Western University," and the venerable pile which now stands embowered on a hill that overlooks the town of Athens is the enduring monument of the intelligence, virtue, and patriotism of those worthy men. To this classic retreat came the young men from the East as far as the Allegheny mountains, from the North as far as the lakes, from the West as far as the tides of population had rolled, and from the far-off sunny South. Several of the first men of the nation were here educated, and they refer with pride to their Alma Mater, while they can never forget the patriot sires whose liberal views and expansive benevolence prompted them to make such provision for learning in the infant settlement of the country. In addition to this, a mile square in every township was reserved for the founding of common schools, where every child should have the benefit of an elementary education at least. This benevolent feature in the plan of the Company gave rise to the present system of common schools in Ohio, than which no State can boast a more liberal or systematic one among all the galaxy of the Western States. Well knowing that intelligence and morality constituted the only true basis of civil and religious liberty, they resolved in laying the fountains of the mighty West, to

"Leave unstained what here they found
Freedom to worship God."

It is a matter of rejoicing that this fair land was first settled by free men who had felt the galling chain of religious intolerance and oppression, and that before the gaunt haggard form of a soulless bigotry and superstition had blasted its virgin freedom, or the skeleton hand of religious despotism had planted the deadly Upas of Romanism in its free soil, they had taken possession and planted the tree of American liberty, whose roots struck deep into the earth and whose branches covered the land. May we transmit the inheritance we have received from our patriot forefathers to our children and children's children, to the latest generation, and may the free spirit of liberty crush the first wretch who with vandal hand would rob us of these inestimable blessings.

But there was another reserve, which not only like the former shows that the first settlers of Ohio were men of intelligence and virtue, but that they were strongly imbued with a religious faith. They had fled from a country where one church, to the exclusion of all the rest, was supported by the State, and they wished to witness no such unhallowed union here. Rather had they come to demonstrate the practicability of the existence and perpetuity of a church without a bishop and glebes and livings provided for by law on the one hand, and a state without a king whose accession to the throne depended upon an hereditary right, without any regard to integrity and qualification. That in the scattered condition of the inhabitants, and their inability to support the Gospel, they might not be deprived of such a boon, provision was made that the ministers of the Gospel might not be entirely destitute of support. For this purpose section number twenty-nine was set apart in every township. Now that the country is densely populated and the resources are abundant to supply all the wants of the clergy, we should be happy to see the land sold and proceeds appropriated to common school purposes.

We shall now return to our narrative. In pursuance of the orders of the directors of the Ohio Company, with a view of taking possession of the purchase, a party of twenty-two men under the command of Major White assembled at Danvers, in Massachusetts, early in September, 1787. In this advance guard were included the boat builders and mechanics. After a tedious and fatiguing journey at that inclement season of the year, they finally succeeded in reaching a point on the Youghio-gheny river, about thirty miles above Pittsburgh, where they called a halt for the purpose of building boats to descend the Ohio. The surveyors and the remainder of the pioneers assembled at Hartford, Conn., early in January, 1788, and commenced their march under the command of General Putnam. When the party reached the mountains, the great depth of snow which had fallen rendered it impossible for them to proceed with their wagons, and it was found necessary to construct sledges for the purpose of transporting their baggage over the Alleghenies. About the middle of February they succeeded in reaching the party which had preceded them, and, uniting with them in the building of boats, it was not long until they got all things in readiness for the descent of the river to the place of their destination. The western "May-flower," forty-five feet long and twelve feet wide, with a burthen of fifty tons, was launched into the stream whose waters had never before been parted by any craft save the light canoe of the Indian. The adventurous barque, however large its dimensions in those days, was not sufficient to carry all the passengers and the freight, and a flat boat and three canoes were added to the pioneer flotilla.

On a cloudy rainy morning, just after sunrise, on the 7th day of April, 1788, the fleet approached an island in the middle of the Ohio river. Before reaching the foot of this island, Capt. Devoll drew near to Gen. Putnam and said, "I think it is time, General, to take an observation ; we must be near the mouth of the Muskingum." The lofty sycamore trees interspersed with a thick undergrowth, covered the Ohio banks and extended down to the water's edge, casting their dark shadows upon its surface. So dense was the forest on both sides of the Muskingum, the trees spreading their giant arms almost from shore to shore, and so dark the morning, that the mouth of the river was passed without discovery. Soon Fort Harmar loomed up on the bluff before them on their right, and all hands sprung to the oars and pulled for shore. A landing was effected a short distance below the fort, and with the aid of ropes and assistance from the soldiers of the garrison, the boats were towed up the stream and finally landed at the upper point above the Muskingum. Scarcely had they landed ere they were greeted by a large body of Delaware Indians, who flocked around them as if happy at their arrival. With the utmost kindness the chief and his tribe gave them the right hand of fellowship, and welcomed them to the shores of the Muskingum. We might remark here, Who has not found friendship from the Indian when unexcited by the lawlessness of the whites, to whose aggressions alone every act of savage barbarity, from the landing of the pilgrims at Plymouth down to the present wars which exist among the scattered tribes, is to be ascribed?

It was early in spring. How changed the scene. They had left the region of frosts and snows where nature wore a sad and gloomy aspect, and had entered a land where the trees were beginning to be covered with foliage. The pea vines and buffalo clover, with various other harbingers of spring, had covered the earth with verdure, affording a rich pasture for the wild animals which roamed in abundance through the forests. All nature echoed to the anthem of bright plumaged birds, which sat unscared and sang among the branches of the trees. It was an auspicious day. The clouds which hung in darkening folds over the sky, shutting out the light of the sun, at length passed away, and nature, refreshed, sparkled in the light of the god of day.

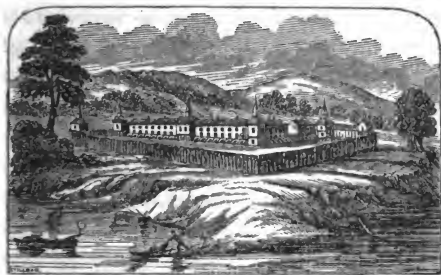
A traveler might pass by the observatories of Greenwich and Washington, and little think that from them the different geographers compute the longitude of the globe. So the landing of a single ship on the bleak and sterile coast of New England, and the landing of a few immigrants from a rude boat at the mouth of an obscure river, might be deemed insignificant and unworthy of note ; yet each event is connected with results so vast and sublime that it becomes a landmark from which

the historian and statesman take their reckoning. The landing at Marietta, the Plymouth of the west, introduced the first organized white settlement into the vast region lying North-west of the Ohio river. It was the first link in that great chain of events which reaches down to the present time, the other links of which are the formation of great and mighty States, the onward movements of civilization, the settlement of millions of free people upon a virgin soil. It was the outgushing of a stream from an inexhaustible fountain, at first small and inconsiderable, but destined to flow on in its ceaseless course, until the rill should become a river, widely, deeply and grandly rolling onward, and spreading abroad bounty and blessing wherever its waters should flow.

With the lumber and other materials which the pioneers brought with them, they commenced erecting their camps. A large marquee was erected for Gen. Putnam, under the broad roof of which he resided and transacted the business of the colony for several months. They also commenced cutting down the forest and clearing the ground. Surveys were also made and the land divided into eight acre lots, for the convenience of the new settlers who were coming on immediately, and would commence clearing them for cultivation. These lots were located on the bottom lands a few miles above the new city, both on the Ohio and Muskingum rivers. Block-houses were erected on the margin of an elevated plain which occupied the angles of a large square, for purposes of defence. In laying out and plowing the grounds for the new city of the West, the main streets were made to conform to the course of the Muskingum river. They are ninety feet wide and crossed by others at right angles which are seventy feet wide. One of these streets, called Washington, is one hundred and twenty feet wide. With an admirable taste deserving all praise, broad and spacious grounds were reserved for parks and commons. As the limits of the city embraced the ancient remains of fortified towns, and the foundations of temples and palaces of a race that has long since passed away, they were sacredly reserved for public uses. These ancient remains consisted, among others, of an advanced work containing a conical mound of earth, the base of which is three hundred and seventy-six feet in circumference, and thirty feet in perpendicular height. It is surrounded by a parapet or bank of earth five hundred and eighty-six feet in circumference, and fifteen feet thick, within which is an excavation fifteen feet wide and three feet deep. On the north of this wonderful structure is a wide gateway. The race which has passed away has left no records by which the present generation can tell the design of the builders. The authorities of the new city at an early day consecrated this spot as the resting place of the dead, and the site is now occupied by a lovely cemetery, the mound

and excavation being left untouched by the hand of the pale face, except to insert in its side a flight of stone steps to its summit, where a circular seat is provided for the visiter to this city of the dead. They also reserved two truncated pyramids or elevated squares, one of which called *Capituleum* is about six feet above the surface of the elevated plain on which it stands. The other called by the equally classic name *Quadranaou*, stands not far from Capituleum. The first embraces an area of one hundred and fifty-three by one hundred and thirty-five feet in extent, and the other two hundred feet long by one hundred and twenty-four wide and six feet high. To both of these elevated works

there are graded ways twenty feet wide. To the *Quadranaou*, leading up from the Muskingum river, is the *Sacra Via*, consisting of a broad graded road, with high embankments on each side. When the new garrison with its block-houses was completed, it was denominated *Campus Martius*.



While the fortifications and other improvements were going on, Gen. Putnam convened a meeting of the directors and agents in his marquee. At this meeting among other things it was determined to give a name to the new city, and they accordingly passed the following resolution, viz.

“That the city near the confluence of the Ohio and Maskingum rivers be called *Marietta*: that the directors write to his excellency Count Monstiers, informing him of their motives in naming the city, and request his opinion whether it will be advisable to present to her majesty of France, a public square.”

It will be seen that the name is an abbreviation of Marie Antoinette, the fair queen of France, a lady who had treated the minister of the young American republic, the venerable Franklin, when at the court of Louis XVI., with all the respect and kindness due to her own father, and who had done more to propitiate and enlist the feelings of the king in favor of Americans than any other person, not excepting even La-Fayette. It was but the spontaneous emotions of these officers of the Revolution that prompted them to remember their kind benefactress, and to perpetuate her name by connecting it with the infant city of the West. Subsequently the city received from the queen the present of a fine toned bell with appropriate inscriptions, which still hangs where first it hung, in the old Court House, and whose familiar tones have

fallen for more than a half a century upon the citizens, in the merry peal or solemn knell.

In a hall in the north-west block-house of Campus Martius, where the first sermon was preached in Ohio, one year previous to the time of which we are writing, Gen. Rufus Putnam and Gen. Benjamin Tucker, the originators of the Ohio Company, requested the members of the masonic fraternity to meet for the purpose of reorganizing the American Union Lodge, No. 1. The meeting was held on the evening of the 28th of June, at 6 o'clock. Years had passed away since the brotherhood had met. The sound of the gavel had not been heard in their wild forest home, though they had often had friendly greetings as brethren of the mystic tie. Now that they were about to renew their masonic labors and lay the foundations in the mighty West for an institution which enrolled the names of Washington and Franklin and La-Fayette, and other distinguished officers of the Revolution, among its numbers, memories of other days doubtless crowded thick upon their minds. Judah had refused to strike her harp in a strange land because her enemies required of her the Lord's song for purposes of mirth and mockery, but in that frontier region there were none to scoff at the rites of an institution administered by such worthy hands. Many of that brave pioneer band were brothers in Masonry, and when they met it was upon the same level, that they might vie with each other in seeing who could best work and best agree. The Lodge was organized in regular order and due form, and received the sanctions of the Grand Lodges of Massachusetts, Pennsylvania and New York. The names of its first officers and members shall be given hereafter. For the space of eleven years this Lodge continued in successful operation, at the expiration of which time a fire occurred that destroyed the hall where they met, and the warrant and jewels were lost. It was not long, however, until it was resuscitated and received a charter from the Grand Lodge of Massachusetts, under which it prosecuted its labors until the year 1815, when it was for a while suspended and again reorganized under the jurisdiction of the Grand Lodge of Ohio.

We have thus sketched a portion of the history of the early settlement of the North Western Territory. We have seen how Masonry was identified with that history in the persons of the distinguished men whose acts constituted a most prominent and important part. The American Union Lodge, No. 1, organized in New England and transplanted to the then distant West, constituted the connecting link between Masonry of the olden time and the present, forming a regular and unbroken succession in the chain of the Order whose principles and virtues, as they were exhibited in the members, underlie the very foundations of our

government and are incorporated with all our institutions. Or to recur to the figure with which we commenced this sketch, we behold the masonic stream which had its source in the East, flowing on in its bright course, and though occasionally as it were for a while hidden from observation by the deep shade of the overhanging banks, or for a season losing itself under the earth, only to be traced by the verdure on the surface, again to see it break forth with fresh vigor and greater majesty. We would not be of the number of those who would magnify the institution beyond all due bounds, and claim for it a superiority over all other institutions, those of religion itself not excepted, and with a blind adoration pay homage to the shrine of Masonry as though it encased within itself all that is perfect on earth. Far from it; we only desire to see justice done, and while others are endeavoring to ignore its principles and show to the world that it is an institution purely selfish in its aims, and if not at war at least not promotive of the advancement of liberal and correct principles and the maintenance of our republican institutions, we would vindicate it from such aspersions, and endeavor by calling to remembrance the life and character of those who laid its foundations in this country, to present it in its true light.

It cannot be that an institution beloved and cherished by a Washington and Warren, a Franklin and a Putnam, in the days that tried men's souls and when the love of country was more than a name, can contain aught but principles of the most pure and benevolent character. A narrow sectarian bigotry might, in recording the history of the country, studiously avoid any, the most distant, allusion to the fact of these distinguished men having belonged to the masonic fraternity; but that the impartial historian should overlook and as cautiously avoid such a reference, can only be accounted for in the existence of a prejudice unworthy the historian, and one which should never have allowed his pen to have been biassed so far in the record of facts as to have caused him to suppress what certainly must have been regarded as important, whether for good or ill. Our country has an unwritten history vastly more interesting than any thing which has as yet been made a subject of record, and though we do not profess the ability to write that history, yet we shall contribute our humble mite in recording a part, hoping that abler hands will supply the remainder ere the leaden waters of oblivion shall wash away all traces of it forever. There are unrecorded thoughts and words and acts of mighty men, in the earlier and darker periods of our history as a nation, which exist only in memory as traced there by oral tradition, full of wisdom and rich in instruction, which if published to the world would not only be productive of good, but possess a more romantic

and yet truthful interest than most of the narrations which pass for authentic and reliable history. The history of a nation, like the history of an individual, cannot be fully written, and indeed should not be written at all unless it embrace all the facts and events that have occurred, as well as the principles and motives from which they originated, at least so far as they have come to the knowledge of the world.

We make these remarks the more readily, because they will serve to indicate to the reader, partially, the plan which we have proposed to ourselves in these sketches. We shall not only endeavor to be impartial in our narrations, but we will strive as rigorously to be faithful. In our sketches of the masonic life of individuals, we will not sink the politician or statesman, or soldier, or professional man in the Mason, as though that were all we had to do, as such a course would show that we had in the most effectual way adopted the very thing against which we have been writing. We will endeavor to give to all parts of the life of those who shall fall under our review, due prominence, thus making our sketches interesting, not only to Masons alone, but to all who love to read the biographies of men who were at the beginning of and formed a part of our history.

GRAND LODGE OF KENTUCKY.

We are indebted to the politeness of Bro. Robert Morris, of Kentucky, for some items of intelligence from that Grand Lodge, in advance of the printed proceedings, and for which Bro. M. will accept our thanks.

The Grand Lodge assembled at Lexington, on Monday, August 28th, 1854, the M. W. Grand Master, Thomas Todd, in the Grand East. Representatives from nearly two hundred subordinate Lodges were present, with many P. G. officers, among whom may be noticed P. G. Masters Wingate, Ware, McCorkle, and Allen, and a large number of visitors.

A communication was received from Bro. Philip Swigert, for more than thirty years a Grand Officer, declining a new election to the office of Grand Secretary. A committee was appointed to consider what would be a proper demonstration of respect and acknowledgment on the part of this Grand Lodge for the long and faithful services of Bro. Swigert. We hope the Grand Lodge will do something fine in this matter—something worthy of itself and of the distinguished

Brother whose devotion to the best interests of the Order in Kentucky so richly merits the testimonial.

We make the following extracts from the address of the G. Master, and commend them to the attention of our readers :

“ BRETHREN : The termination of another twelvemonth invites us together from the two hundred and fifty local masonic jurisdictions of Kentucky, to share the joys and undertake the labors pertaining to the Grand Lodge. I congratulate you, my dear Brethren, as the representatives of more than ten thousand Freemasons, that life and health have been vouchsafed to you by our Grand Master in heaven, and that His spirit has put into your hearts a willingness to come up hither, and a readiness to labor in a cause so dear to us all. May He deign to preside over our deliberations, though all unseen ; and may His counsels influence ours while thus assembled to His honor and glory, and to the furtherance of the sublime work wherein we and our constituents are engaged.

“ Within our sacred halls, erected to God and hallowed by countless offerings from willing hearts, peace and harmony, with a few lamented exceptions, reign. The great masonic purpose of who can best work and best agree, is the general ruling principle of the Fraternity, and where a contrary spirit has been in any degree manifested, it only affords a proof, if any were needed, that our Lodges do not always guard well *the Needle's Eye*.

“ Prosperity, unexampled and without a check, rests upon Freemasonry under this Grand Lodge jurisdiction. Never has there been evinced so general a disposition to fraternize with our Institution, and never has it presented so strong and undivided a front since it was first planted in this State. The storm of anti-masonry, which commenced, like the all-destroying pestilence, in the East and approached the West, and expended its last strength upon the Lodges in Kentucky and the contiguous States, has sunk into the feeblest murmur : and that which was once the battle-cry of infuriated partisanship, and the theme of countless volumes and journals, has degenerated into mere fire-side gossip, or awakens an occasional pamphlet poorly written and slightly regarded.

“ The pressure from without has entirely ceased. Men are as free to offer their petitions for initiation into our Society as they are to cast their votes on election day, or select the religious denomination in which they would be members. Even those who were reared up under the worst prejudice of twenty-five years ago, are enabled now to perceive, in the present aspect of Freemasonry, that their youthful opinions were erroneously based ; and it is no uncommon circumstance

in our Lodges, to witness the initiation of persons whose years count beyond three score, and whose grey hairs point their speedy passage to that world where all mysteries will be cleared up. These facts furnish indisputable evidence of the healthy state of popular feeling concerning Freemasonry, and prove that our Craft will find no scant in the material offered them for their future work."

We hope to have the printed proceedings soon, when we shall refer to them again. [Ed. REVIEW.]

THE FAIRY ISLE.—A SONG.

BY BRO. E. W. H. ELLIS.

I.

They tell me there's a Fairy Isle,
Where flow'ret's never die,
Where friends can never faithless be,
Nor sorrow dim the eye.
They tell me that empassioned Love
Is never wav'ring there,
And angel cherubs from above,
Are hovering through the air.

II.

They say the bright sun always shines
Upon that blissful shore,
And angry storms, and tempests rude,
Have never swept it o'er.
They say that Envy never trod
With foot malicious there,
Nor ever base Ingratitude
Hath filled a heart with care.

III.

Oh bear me to that Fairy Isle,
I care not where it be,
For Friendships here will always fade,
And Pleasures ever flee.
E'en Love, with all its glowing charms,
Can but endure awhile,
And Sorrow brings a thousand ills—
Oh bear me to that Isle!

Indianapolis, August, 1854.

DEATH OF SAMUEL MCKINLEY.

It becomes our painful duty to announce the death of Bro. **SAMUEL MCKINLEY**, late D. D. G. Master, of Pittsburgh, Pa. His death occurred on the 23d of August last, and was occasioned by an accident on the Pennsylvania Railroad, near the town of Somerville in that State.

Bro. McKinley was widely known in western Pennsylvania and the adjoining States, and was as universally beloved. In society, in the Craft, in the church, and in the family circle, he enjoyed the confidence and the affections of all.

The Craft in Pittsburgh convened on the melancholy occasion, and the following sentiments were adopted—Bro. William Noble presiding, and W. P. Pollock acting as Secretary.

“It has pleased God to take from us, as we have abundant reason to believe, to himself, our beloved brother, Samuel McKinley. A citizen worthy of his country; a father, friend, and husband, whose life and love made him very precious to children, companions and wife. A Christian, who, notwithstanding the manner of his death was alike sudden and sad, nevertheless was permitted to die with the praises of his Savior’s name still lingering on his lips. Manifesting himself to the last hour of his life, a meek and lowly follower of a meek and lowly Master.

“In this Order, where his face was so familiar, and his voice so pleasant, his wisdom so profound, and his counsel so safe, who can estimate the height and depth of our bereavement?

“The Grand Master of the Universe has called him from the field of his labors to everlasting refreshment, by the banks of the stream “on either side of which is the tree of life.” He has “fought the good fight,” and in obedience to the order of his commander, has gone to receive his reward within the walls of the New Jerusalem.

“In imitation of our brother’s spirit, when he was here, we, who have lost so much, will endeavor to say, ‘It is well: not our will, but thine be done.’

“And in conformity with a custom, never more honored in its observance than now, do unanimously:

“*Resolve*, That the death of our brother, Samuel McKinley, late District Deputy Grand Master, we regard as a serious and almost irreparable loss to this Ancient Order.

“That in this severe and distressing dispensation of the Divine Master, we all, with one accord, offer to the family and friends of our

deceased brother, the assurance of a sympathy, no one of us would willingly outlive.

"That we will attend the funeral in a body, and join in the sacred ceremony of masonic burial—we will wear the sign of mourning upon our left arm for six months, and see that the furniture of our Halls is clothed in black, to testify the respect and sorrow due to the life and death of a good man.

"Upon the reading of the resolutions, eloquent and feeling remarks were made by Brothers Charles Shaler, Wilson McCandless, Jas. S. Hoon, John P. Glass, W. J. Kountz, R. Biddle Roberts, W. W. Wilson, Dr. James King, Samuel W. Black, and the presiding officer.

"When, upon the motion of Bro. Charles Shaler, they were adopted without a dissenting voice.

"On motion of Bro. W. W. Wilson, it was unanimously

Resolved, That a copy of the foregoing preamble and resolutions, written on parchment, signed by the officers, and neatly framed, be sent to the family of our deceased Brother, and that these proceedings be published.

W. P. POLLOCK, *Sec'y.*"

The funeral of Bro. McKinley took place on Friday, the 25th of August. He was buried in Mount Union Cemetery. We copy the following from a Pittsburgh paper.

OBSEQUIES OF MR. MCKINLEY.

The funeral of the late P. D. D. G. Master, Samuel McKinley, which took place according to appointment on the afternoon of Friday, the 25th, was by far the most imposing masonic solemnity of the kind which has taken place here since the great revival of the Order in this district. It was conducted under the special direction of the W. Master, Wm. Noble, of Lodge No. 45, of which ancient Lodge the deceased brother was a member. Upwards of four hundred Masons, including the officers not only of the cities of Pittsburgh and Allegheny, but of the whole masonic district embraced within the late jurisdiction of Bro. McKinley, were in attendance. The officers were clothed in the insignia of the Order, and the brethren wore the peculiar badge which has been worn from immemorial time at the funerals of worthy brethren of the Order. The procession proceeded under the direction of Bro. Volz, as Grand Master of ceremonies, and his assistants, Bros. Anderson and Campbell, from the Masonic Hall in Fifth street, to the residence of the deceased Brother in Allegheny city, and having there taken charge of the remains, to the place of sepulture, the Mount Union Cemetery, below Allegheny city. A vast crowd of citizen friends of the deceased accompanied

the cortege on foot, and large trains of carriages with the mourning family and relations of the deceased, and the female friends, added to the imposing character of the spectacle. The effect of the scene was increased by the slow movement of the procession to the music of the solemn dirges played during its progress by Young's band.

When the whole assemblage was gathered together at the Cemetery, nothing could be more solemn and imposing than its appearance around the grave, listening to those ancient services of the Craft, which have been used from immemorial time, before committing the remains of a Brother to their last resting place.

The services were conducted with unusual solemnity by Brothers Johnston and Rutter, and so far as the ceremonials required, by the Worshipful Master Noble.

At that part of the ceremony in which the Master asks, Is there no one who can comfort us?

Brother Charles Shaler, P. D. D. G. M., addressed the brethren and auditory substantially as follows:

BRETHREN AND FRIENDS—We are assembled here for the purpose of paying the last token of the respect, veneration and love, which is due from us to the memory of our deceased Brother, Samuel McKinley, who has been so suddenly called by the fiat of the Great Grand Master from his place amidst the Craft on earth, to that Lodge in which the Alpha and the Omega, the beginning and the end presides.

Surrounded as we are by his mourning and distressed family, who have been so abruptly deprived of their parent and protector, and whose grief is so deep and so impressively exhibited, we can do little more than mingle our tears with their lamentations, and commend them to the same source of comfort and consolation to which, both by precept and example, our deceased Brother has recommended so many during his valuable and useful life. If the loss of a tender parent, a kind husband, an affectionate brother, and a true friend, is apt, on all occasions, to create sympathy for the afflicted, how deep ought that feeling to be for the family on an occasion where the best characteristics of all these endearing relations have been so eminently exhibited as they were in the life and character of Brother McKinley. Whilst, then, to his mourning friends and relatives we commend as a balm for their wounded spirits, and for the assuaging their grief on this severe dispensation, that fountain to whose overflowing and rich mercies we must all fly on similar occasions, I proceed briefly, according to accustomed usage, to call the attention of my brethren to those sources of comfort and consolation which belong peculiarly to us who are still united to him by that mystic tie that

links us in spiritual communion with those who have their seat in that Lodge not made with hands, eternal in the heavens.

But why, it may be asked, this pomp and display now? Why this solemn march? Why these badges and emblems? Why this imitation of scenes of Mount Moriah at this period of time? Who is Samuel McKinley, that his requiem should be chanted with such imposing forms? What is his title amongst men that he should receive these honors? As a statesman has he been immortalized? Is he a victor whose brows have been adorned with the laurel wreath? Have the plaudits of his country greeted him, or the acclamations of the crowd covered him with a triumphal glory? No, none of these. What, then, are his claims to the peculiar reverence of Masonry? Simply that he was a GOOD MAN! This is the sole foundation on which rests our regard, and which entitles him, far beyond any thing that can be found in the characteristics of heroes and statesmen, to our profound love and veneration. He was an upright Mason, a sincere christian, a useful citizen, who, by an honest and industrious pursuit of a mechanical profession, sustained, creditably and honorably, a large family; brought them up in the fear of God, and in reverence for the institutions of his country, and has left to them a reasonable competence, the result of his industry and economy in his trade as a painter. Brother Samuel McKinley was born in Cumberland county, in this State; served, it is believed, part of his trade and apprenticeship in Baltimore, and came to this city in 1839, and either here or in the city of Allegheny, where he resided at the time of his death, has continued his trade and business of a painter up to the time of the fatal accident that terminated his career. Joining himself at an early day to the Smithfield Street Methodist Church, he has ever continued an active, faithful christian, a liberal member in its pecuniary difficulties, and one of its chief pillars until the close of his mortal career. His elevated character in the church gave him an influence in society that was beneficially exerted in all the departments of his active life.

Brother McKinley belonged to the Craft for upward of twenty years, and about ten years ago, he became an active and efficient member in its re-organization, when it had begun to emerge from the obscurity, to which for a time, political persecutions had assigned it. When at the request of the lingering remains of the Lodges in his District, he, about eight years ago, took upon him the onerous, and as then appeared the thankless burden of the Deputy District Grand Mastership, Lodge 45, which now numbers about one hundred and fifty members, could scarce muster workmen necessary for the legitimate opening of the Lodge. But a change soon came over the spirit

of Masonry. The very circumstance that Brother McKinley, standing high as he did in the Methodist church, took an active part in masonic Institutions, operated in itself as a refutation of the calumnies that had been cast upon the Order, and under his mild rule, and the activity and efficiency of his administration, Freemasonry emerged from its obscurity. More than a thousand Masons have been added to its numbers, and the Masonic Hall, the pride of our city and glory of our Order, is a durable monument not only of the increase of the fraternity in wealth and numbers, but of the activity, perseverance, masonic virtues, and genuine goodness of our departed Brother. It is then apparent that Freemasonry owes to Brother McKinley a debt of gratitude which never can be cancelled.

The great and distinguishing characteristic of Brother McKinley was Love; in him it was a perennial fountain, flowing out of a pure heart, refreshing all who came within its influence and tasted of its waters. This fountain was always full to overflowing, and from it the energies and enthusiasm that governed his life and conduct, seemed to derive their strength. It was impossible to converse with him a few moments without imbibing a portion of his delightful loving spirit. The kindness of his nature calmed you at once, and his whole life was but the emanation of this overwhelming portion of his being.

He was found by the bed of sickness giving his best aid and comfort, and offering up his prayers for the restoration of health, whether of body or mind of the sufferer; his charities were abundant, especially in the discharge of his duties to the fraternity. How many young men has he taken by the hand when they needed encouragement, cheered their spirits, and urged them in their onward course. Who ever sought his advice that did not profit by his kindness; what worthy Mason ever appealed to him in pecuniary difficulties that he did not find aid. How many brands has he plucked from the burning fires of intemperance, and by his advice and kindness rescued from ruin? It is unnecessary to say how frequently he has been disappointed, and how ungratefully treated, but of these things he made no complaint, his practical love of his fellows overcame all disappointments and stimulated him to new exertions. But time would fail me if I were to depict all his virtues flowing from his unbounded love and guided by christian and masonic principles. It is enough to say in fine that our dear departed Brother McKinley was a good workman in the path in which he was called to act by the Grand Master and Architect of the Universe, and such a man as Masonry delights to honor. It is to these virtues so much prized by Masons we now pay honor in honoring the memory of our departed brother.

But he has departed. He has departed suddenly, his Master called and he has obeyed the call ; he has left us in darkness, but his night is exchanged for a bright immortal day. Shall we grieve, brethren, as those without hope? certainly not if we have faith in our profession. If we believe that the Lodge here upon earth, like the Tabernacle of old, is but the type and shadow of the Grand Lodge above, where the portals are thrown open for the entrance of all those Masons who are worthy in the Lodge here upon earth ; if we believe as we are taught, that the Temple above, the Holy of Holies, the original of which that in the Temple on earth was but the symbol, will be found there where is the eternal seat of the Shekinah, and where the Lodge is always under the superintendence of the Great Architect ; if we believe that our badges, our mystic signs and emblems are but the patterns of those ways shown to Moses in the mount, and that there is a resting place where every worthy brother will find the true originals ; Can we, who profess the truth of Freemasonry, doubt that our brother Mr. McKinley has been called from darkness to light, from labor of this life to eternal refreshment in the Lodge above. That he is the polished Ashler fitted for the building whose foundation is not made with hands, that he has not been called before he was needed, and that his labors of love have been transferred to a higher sphere ; such is our faith resting upon the sure foundation of our traditions. Let those who despise our faith imitate the virtues of Brother McKinley, and they shall then find hereafter whether it is true. And it behooveth us who profess it to make him our pattern, and if possible to be like him, so that hereafter when we come to be called, we may be as good and perfect workmen in the Craft to enter with him into that Lodge where by the side of the river of life we may enjoy all the blessings which the Grand Master has promised to the faithful laborers who, having passed their pilgrimage on earth, will have their allotted work to perform under the All-seeing eye of the GREAT I AM.

The address having been delivered, the ceremonial was completed by the reading by the W. M. of the passages of the burial service as explanatory of the tokens of Masonic memorials about to be placed in the grave ; after which W. M. Noble deposited upon the coffin a white lamb skin apron, and cast into the grave a sprig of evergreen, intended to represent the sprig of cassia, emblem of parting love, life, and immortality. Each brother then approached in order, and cast in the same token. The brethren then surrounded the grave, and upon a signal from the Grand Marshal, concluded the obsequies

by giving the grand honors by the mystic three times three, being the parting salute, the purport of which is inexplicable out of the Order. The grave was filled up, and the fraternity having escorted the relatives back to the family mansion, returned in due order to their hall, and separated deeply impressed with the solemnities in which they had partaken.

MARRIED,

On the 15th of August, at Knowlesville, Orleans county, N. York, by Rev. Wm. O. White, of Keene, New Hampshire, **HENRY C. LAWRENCE**, of Lafayette, Grand Master of the Grand Lodge of Indiana, and **MARTHA J.**, daughter of Andrew Stevens, Esq., of Knowlesville.

THE LOVED AND LOST.

DEATH OF COMP. J. B. BROWN.—Just as we are closing our last page, we have a letter from Bro. B. F. Smith, of Mt. Vernon, announcing the death of our excellent friend, Companion J. B. BROWN, P. G. H. P. of the Grand Chapter of Ohio. We have no room at present for more than this—particulars in our next No.

DIED, on the — of August, last, Bro. **RANDOLPH M. GIBBS**, a worthy and highly esteemed member of Mt. Vernon Lodge, No. 64, at Norwalk, Ohio.

DIED, on the 17th of August, last, at Somerset, Ohio, Bro. **JOEL K. BECKWITH**, in the 28th year of his age. Bro. Beckwith was a very worthy member of Somerset Lodge, No. 76.

ANOTHER.—On the 24th of August, last, Bro. **THEOPHILUS FOX**, in the 23d year of his age,—also a member of Somerset Lodge. The above named brethren were highly esteemed for their many virtues, and their loss is greatly regretted. We would publish the Resolutions of the Lodge, sent us, but our rules and space both forbid.

DIED, at Carrollton, Ohio, in May, last, Bro. **N. BURGER**, Treasurer of Carroll Lodge, No. 124. He was a good Mason, a member of the M. E. Church, and a good man.

ANOTHER.—At the same place, in July, last, of cholera, Bro. **JOHN ARBUCKLE**, S. D. of the same Lodge. He was long a faithful member of said Lodge, and an excellent man.

STILL ANOTHER.—At the same place, in July, of cholera, Bro. Jno. C. LAMBRIGHT, an honest man and a zealous Mason. He was a member of the Lutheran church.

At a special meeting of Fayette Lodge, No. 107, held at Washington, O., July 29, A. D. 1854, A. L. 5854, the following preamble and resolutions were unanimously adopted, viz :

WHEREAS, it has pleased Almighty God in his Providence to remove by death from among us, our worthy brother NATHAN BLODGET, Master of this Lodge, from this world of labor to that land of rest, prepared for those who walk uprightly in their several stations before God and man.

Brother Blodget died at Deerfield, Randolph county, Indiana, at twenty minutes past 10 o'clock, P. M., on the 21st inst., where he had gone on business : Therefore be it

Resolved, That as an evidence of our regard for the worth and virtues of our much esteemed and exemplary brother, that we will bury him this day at 2 o'clock with the usual masonic ceremonies, his remains having been brought here from the place of his decease, by a committee of brethren appointed by this Lodge for that purpose.

Resolved, That we deeply sympathise with the rest of our fellow-citizens, and more particularly with his relatives, in the irreparable loss we have all sustained.

Resolved, That we return our heartfelt gratitude to the members of Deerfield Lodge, No. 117, in Indiana, for their kind attention to our deceased brother during his last illness, and the honor conferred by burying him there in accordance with masonic custom, and for their assistance in preparing his remains to be removed here in a metallic coffin.

Resolved, That the Lodge room and furniture be clothed in mourning, and that the brethren wear the usual badge for thirty days.

Resolved, That a copy of the foregoing preamble and resolutions be furnished to the editors of the "Fayette New Era" for publication, and that a copy be sent to the relatives of the deceased, at Lebanon, New Hampshire, and also to the editor of the "Masonic Review," at Cincinnati, and to Deerfield Lodge, No. 117, Indiana.

A true copy from the minutes. JOHN SANDERS, Sec'y.

EXPULSION.

JONATHAN ROGERS was, on the 2d of September, 1854, expelled from all the rights and privileges of Masonry, by Waynesville Lodge, No. 163, Waynesville, Ohio.

OUR FAMILY CIRCLE.

A NEW LODGE has recently been organized at Everton, Indiana, by the name of WOOSTER LODGE—a compliment, we suppose, to that distinguished Mason and Patriot, Gen. Wooster, whose biography we are now publishing.

The officers of the new Lodge are—J. W. Oliphant, W. M.; Z. Ferguson, S. W.; O. G. Hubbard, J. W.; J. W. Keller, Sec'y. We are inclined to believe that the Lodge would have an additional element of prosperity if the officers, or even a part of them, would take and read the Review.

SAMUEL MCKINLEY.—How truthful is the expression, "In the midst of life we are in death." In the pride and prime of manhood, in the very noon of life, when all is bright and cheerful around us, suddenly the messenger comes and there is no choice but to obey. The strongest and the noblest bend to the destroyer: the husband, brother, friend is hurried to "that bourne from whence none return."

Bro. McKinley, whose demise is noted in the present No., we have long known—and loved; for

"None knew him but to love him."

In a life of nearly half a century, we have met but few men in whom there were combined so many excellencies as in Bro. McKinley. A true and courteous gentleman by nature and habit; with a commanding presence and conciliating manners, and with a heart swelling with every generous and noble impulse,—to all these he added the graces of an unostentatious and genuine Christianity. As a Mason he occupied an eminent position. For several years he was the D. D. G. Master of that District, whose central point was Pittsburgh; and by his unflinching zeal, his varied attainments in masonic knowledge, and his rare skill as a workman in our mystic Temple, he had won the affections, as he commanded the respect and reverence, of the Craft within his jurisdiction. We may add, that as a testimonial of the regard and esteem in which Bro. McKinley was held, the members of his Lodge were about to present him with a splendid silver Tea Service, valued at about *one thousand dollars*. It is already partly finished.

His loss will be greatly felt by our brethren there. When they assemble, *his* chair will be vacant: the eye will instinctively turn to his accustomed place,—but his manly form sleeps in the grave; his immortal part is with the angels.

But how will he be missed in the home circle: who can describe

the void at the hearth-stone, where wife and children were wont to greet him? Stranger as we are to *her*, we would venture a word of consolation if we knew how. We can only point her and her orphaned ones to a throng of bright beings "before the throne;" and *her* husband and *our* brother and friend will be in the midst: and then whisper—"there shall ye meet him."

Bro. McKinley had long been a consistent member of the M. E. Church; and his life bore ample testimony that his heart was right. He was blest with extraordinary vocal powers, and was emphatically a "sweet singer in Israel." But he has gone to tune his lyre in the "temple not made with hands;" and the burden of his song there will be, as it was upon earth, "unto Him that loved me."

We must turn from this theme to the realities of the present, but the memory of the now sainted McKinley will be cherished while we have a heart to love what is pure and good.

LECTURES, on various subjects connected with Masonry should, if possible, be frequently heard in the Lodges. The winter is the proper season, and now is a suitable time to make arrangements. We understand some of the brethren in this city are talking about arranging for such a series, which we have no doubt will be of great benefit to the Craft. Let the brethren everywhere have such lectures, if possible, and great good will result.

RUSHVILLE, OHIO.—A correspondent at this place says:—"We are prospering. Although this Lodge was started under rather unfavorable circumstances, our success has far exceeded our expectations. The name of our Lodge should have been "Brotherly Love," instead of "Rushville;" for there is no Lodge that enjoys a greater share of peace and harmony than ours. We have been very fortunate in selecting material for our Temple, and our prospects for the future are flattering.

"I have had the pleasure of hearing nearly all who now take the Review express an opinion of its merits, and with one accord they say it is worthy of being patronized by every Mason; and you will permit me to say that, with all my heart, I bid you God speed in your labors:—it is a publication that no Mason should be without in his library."

Thanks, brethren, for your good opinion; we shall try to deserve it this year. It is not strange that the Craft prospers so finely in Rushville: one secret of their "peace and prosperity" is in the fact that they *read the Review and pay for it.*

SHOWING HIS HORNS.—In the Island of Mauritius, under the government of England, there has recently been quite an excitement, growing out of the conduct of the Roman Catholic Bishop of the Island refusing to allow “the sacrament of the holy communion” to be administered to “a most respectable merchant, and a member of the Council of Government,” because he was a Freemason. The Bishop justifies his conduct “in virtue of the authority of a long line of Sovereign Pontiffs, which have placed Freemasonry in the list of secret societies, the members of which are pitilessly excommunicated by the church of Rome”!

The Craft on the Island are very numerous, and they have petitioned the governor for protection in the enjoyment of their rights. Rome seems to be making a fierce struggle for power all over the world, and at the same time is revealing some of its most hideous features. So far as the Craft are concerned, we hope they will resist this claim of power on the part of a corrupt hierarchy, regardless of the bulls and anathemas issuing from St. Peters. It is too late in the day to dread such missiles, and the power that hurls them is equally impotent.

RUSHVILLE, IND.—A correspondent at this place says—“From the night when I received my first lesson in Masonry, I have been a constant reader of the Review; and now, after having traveled the “rugged” paths of life, and having been admitted to share the honors of faithful and magnanimous Knights, I love the Review better than ever.

The last Grand Chapter of our State, granted to us a charter, and we have organized “Rush Chapter, No. 24.” The officers are, Abraham Reeves, H. P.; H. G. Sexton, K.; Thomas Smith, S.; W. H. Smith, Secretary.”

Rushville is an appropriate place for a Chapter, and we believe the masonic zeal of the Craft there is sufficient to sustain it well. May the new Chapter be crowned with abundant prosperity.

CEDAR RAPIDS LODGE, No. 25, IOWA, commenced work in November, 1851. It has progressed slowly, but safely, and now numbers thirty members of as “good and true” as are found any where. It is now rapidly increasing in numbers, and improving in good work—and works. Success attend it. Its present officers are, Thomas Downing, W. M.; N. B. Brown, S. W.; S. L. Pollock, J. W.; H. Deem, Sec’y; A. Sines, Treasurer.

GRAND LODGE OF KENTUCKY.—The officers elect for the ensuing year are as follows:

Marcus W. Tyler, Grand Master; D. T. Monsarat, D. G. Master; T. N. Wise, S. G. W.; P. Swigert, J. G. W.; W. H. Forsythe, G. Ch.; John C. Breckenridge, G. O.; J. W. S. McCorkle, G. Sec'y.; A. G. Hodges, G. Treasurer.

A NEW LODGE has been recently organized at Fort Worth, Tarrant county, Texas, under the name of Fort Worth Lodge,—Julien Fields, W. M.; W. K. Mustin, S. W.; A. M. Keen, J. W. Its prospects are flattering for success, and will doubtless do a good work. For no State in the Union is Masonry doing more than for Texas; its social and moral influence is felt wherever a Lodge is found, and the Order is prospering beyond precedent. May success and usefulness continue to crown the labor of the brethren in that beautiful State.

EDITOR'S DEPARTMENT.

OUR NEW VOLUME.—The present No. begins a new volume, and we take off our hat and make our best bow to our friends. It is not our first acquaintance with many now on our list, and therefore we need not be formal with them.—Long years ago, when the Review was young and small, we grasped their hands in fraternal friendship, and they gave us a cordial greeting. Our acquaintance has grown more intimate as years passed away, and our friendships have become more cordial as we knew each other better. We trust these links of friendship will never be broken until, severed for a brief period by death, they shall be reunited on the other shore, to know no severance forever.

To some who will read the Review for the first time, we are a stranger; and to them we will say a word. We are a small, black-headed specimen of humanity; of sanguine temperament, a warm heart, and strong feelings. We love, ardently, what is lovely; we never forget a friend or favor—but can forgive an injury or an enemy when forgiveness is asked. We trust, however, we have but few enemies, and don't trouble ourselves a great deal about them. We mind our own business, work hard, devote our best energies to the Review, and try to make it useful and profitable to our readers. We are pretty good natured, and years ago a young lady of our acquaintance thought us good looking. But a grey hair is now and then peeping out on our upper story, and spring and flowers and singing birds are passing away. We hope, however, for a renewal of all in brighter tints and better array when the journey of life is ended, and the grave has been passed in safety.

We are generally in our office and hard at work; but we shall be most happy to see *all* our friends, *old* and *new*, when they come to the city, and promise them a cordial welcome. We shall try to make the Review a little better, and a little more attractive, this year than it was last; for in all human productions we believe in progression. And while we love the old landmarks and foundation prin-

ciples of Masonry, and cling to them as we "cling to the promise of God," we believe in developing those principles and applying them to every new phase of society or circumstances that may arise. But we are exceeding our bounds; we intended only a greeting, but find ourself writing an essay. We will stop, and not say all at once. Come and see us; bring or send us a great many names of new subscribers; read the Review regularly and—*pay for it promptly*: be faithful to your Lodge and the Craft; say your prayers, fear God, and all will be well. Can you find any fault with our greeting?

TIME OF GRAND LODGE MEETING.—In our last No. we announced that the next Grand Lodge of Ohio would commence "on Tuesday, the 24th of October." In this we were mistaken; it should have been "on Tuesday, the 17th day of October." We are not wholly responsible, however, for the mistake.

Thinking that it would be well to remind the Craft of the time of meeting, we turned to the printed proceedings of our Grand Lodge and found on the cover the following:—"The Grand Lodge will meet in the city of Chillicothe on the third Tuesday, the 24th of October, 1854." Supposing this to be good authority, and without reflecting further, we wrote "Tuesday, the 24th of October." We followed the official announcement, and if there is any blame, let it rest where it belongs.

We now say that the Grand Lodge will meet in Chillicothe on Tuesday, the 17th of October; the Grand Encampment will meet at the same place on Thursday, the 12th; the Grand Council on the same day, and the Grand Chapter on Friday, the 13th. Let all take notice and *govern themselves accordingly*.

WHAT IS WANTED.—Not talent or capacity to do; but purpose and resolution. Every man has capacity, more or less, as a gift from the forming hand of his Maker; and for the *amount* of that capacity he is not responsible. But for the energy—the activity—the purpose with which he applies it, he is responsible. Let it be remembered that it is not talent we need, in our respective conditions, but energy and industry. Let a man but use the abilities that God has given him, with unwearied effort—with a purpose that shrinks at no obstacles, and dares whatever may lie in his path—and he cannot fail of success. Franklin, from an unlettered printer's boy, became the greatest philosopher of his age: Washington, from a land-surveyor on the frontiers, with his knapsack on his back, became the most renowned General of his age, and as distinguished at the head of the Nation as at the head of his army. There are latent powers in the human soul capable of almost infinite expansion; and none knows what effort will accomplish until he has tried the experiment. We intend to see what an application of this theory will accomplish for the Review the present year. We shall "*try*," and *keep on trying*, and our subscribers shall judge of the result.

LA DOW & HAMILTON.—We recently visited the extensive Marble Works of these gentlemen in Dayton, Ohio, and were delighted with the variety of articles on sale, and the artistic elegance displayed in their finish. There were gravestones and monuments of every possible variety; marble mantels, tables, statues, &c. Bro. Hamilton, one of the gentlemanly proprietors, is always on hand and takes pleasure in exhibiting to those calling, the beautiful articles on hand. Those in want of such things should call at this establishment. There is a branch of this splendid establishment in Piqua, and one also in Springfield.

Messrs. JOHN W. LEONARD & Co. of the *American Masonic Agency*, 197 *Spring Street*, New York, are the agents of the *Masonic Review*, and authorized to collect subscriptions and give receipts for the same.

A MODEL AGENT.—Last year we had seven subscribers at Russelville, Indiana. At the close of the year one discontinued, and our excellent Agent, Dr. Clark, obtained *ten* new ones to supply that one vacancy. Last year we had *seven*,—this year we have *sixteen* subscribers,—at Russelville. The good Doctor is a *model* Agent; and we refer to his efforts that others may be stimulated to “go and do likewise.” If he is as efficient in his profession as he is in his friendship for the *Review*—and we have no doubt he is still more so—then but few will die who avail themselves of his professional skill. *Many* thanks to the Doctor, and to the brethren at Russelville.

THE REVIEW IN TEXAS.—Bro. Scruggs, at Springfield, Texas, writes as follows: “I want you to put me down as a *life subscriber*; and would as soon pay now for five years, as any other way. *I want the Review.*”

Thanks to you, Bro. S., may you live a thousand years (if you can be happy and useful so long,) and never grow old. We have *many* subscribers who have given us just such orders; and while we feel deeply grateful for such approvals of our labor, we intend this year to deserve them—if effort will do it. Texas forever!

FOREST HOUSE, at Union City, Randolph county, Indiana, kept by Bro. J. V. D. Moore, is said by one who knows, to be one of the best kept hotels in the West. Union City is on the Indianapolis and Bellefontaine Rail Road, and near the Ohio line, and is a pleasant place to spend a few days on business or recreation. Our friends calling there will remember the FOREST HOUSE.

GENERAL WOOSTER.—We commence in this No. a biographical sketch of this great and good man, who, at the age of seventy-seven, laid down his life in the defence of his country's freedom. He was Master of the first Lodge in Connecticut, which was organized about the middle of the last century. His name, his deeds, and his virtues should be held in perpetual remembrance. The sketch is the production of the Hon. Bro. Deming, one of the most distinguished and eloquent of the sons of Connecticut.

ADDRESS.—We have an eloquent Oration by Hon. Bro. George Hoadley, of this city, which we shall insert as soon as we can find room for it,—probably in the next No. The subject is “*Sr. JOHN'S DAY.*” It was delivered at Montgomery, Ohio, on the 24th of June, and those who heard it pronounce it an admirable production.

OHIO.—We respectfully ask our brethren of this State to make an extra effort in behalf of the *Review*. The list in Ohio should be doubled, twice over, and even then it would not be in the hands of one-half of the Craft. Those who are in arrears will please send, with their new subscriptions, by their Delegates to Grand Lodge. Let there be a general effort in *every* Lodge to increase our subscription in Ohio. We are giving you the best and cheapest masonic Magazine in the world. Will you sustain us in the undertaking?

LAW SCHOOL.—Our old friend and brother, Hon. A. C. Downey, P. G. Master of Indiana, has been elected Professor of Law in the University at Greencastle, Ind.—a first rate selection. Classes in law will be organized on the 3d Wednesday in November, and the session will close on the 3d Wednesday in February. An excellent school for law students.

OUT.—Several articles intended for this No. have been laid over for want of room. They will appear in good time.

IMPROVEMENT.—We are now printing the Review on extra paper, manufactured especially for it. It is heavy, beautifully white, and of even texture. We have inserted, at a heavy expense, a very fine Portrait on steel of the present Grand Master of the Grand Lodge of Ohio. We have no doubt the Craft will be gratified with this fine memento of so eminent a Mason.

HISTORY OF MASONRY IN OHIO.—We have been at considerable expense in collecting materials for this series, which will be of great value to the Craft in all future time. It is written by one whose fame as a writer is an enviable one.

WE SEND the present No. to some of our old subscribers who have not ordered the work for the present year. We earnestly hope they will continue to take it; but if they will not, please return the No. to us by mail immediately, with the post-office marked thereon. We hope, however, they will all continue, and each one endeavor to send us from one to a dozen new subscribers. *Try, brethren, try.*

BRO. McCAIN's interesting letter is in type, but we are compelled to lay it over to next No. for want of room.

NEW SUBSCRIBERS.—Our lists for the new year are filling up, but not as rapidly as we could desire. We hope our friends, as soon as convenient, will make out and send on their lists of subscribers for present year. It is important that they begin with the year; and though we have printed a large surplus of the first No., yet heretofore we have usually been out of Nos. before the year ended, and many applied for them when it was too late. If there is an Agent in your place, give him your name at once; if there is none, be your own agent and send the name by mail, but retain the money until it can be sent by private hands, or draft, or you receive further directions.

MONEY.—Every body knows that money matters are out of joint, and that half the Bank notes afloat are issued upon an uncertain capital. We received a twenty dollar bill this morning on the "Tazewell Bank, Tenn." and *paid \$2 to get it exchanged.* We can't stand such shaving as this. In remitting, send us notes of Ohio, Kentucky, or State Bank of Indiana, or something that we can use.

THE LANDMARK, by Bro. Smith; the **FREEMASON**, by Bro. Morris; and the **SIGNET**, by Bros. Mitchel & Lawrence, are all welcome to our table. We greet you all, brethren, and tender you all our fraternal regards.

SUBSCRIBERS.—Our books are prepared—new and enlarged—and we are ready to enter all that come. Some are doing nobly for our list, better than ever; some are tardy. We trust that none will be willing to do without the Review this year. Gather up the names and forward without delay.

LITERARY NOTICES.

MASONIC MISCELLANY.—This is a monthly of 32 pages, published by Bro. A. G. Mackey, M. D., at Charleston, S. C., at \$2 per year. Bro. Mackey is the ablest masonic scholar in the United States, and we hail the re-appearance of the Miscellany with great pleasure. We hope it will receive a liberal patronage.

MASONIC LIBRARY.—Bro. Hyneman, No. 83, Dock street, Philadelphia, has sent us the first No. of this work. He intends to continue it in monthly Nos., and every Mason should have it. The present No. begins "The Antiquities of Freemasonry," by Geo. Oliver, D. D. of England.

PUTNAM'S MONTHLY.—We regret exceedingly that we do not receive this elegant work regularly. We get one about once in two months. It is a work we cannot well do without,—indeed it has become a welcome visitor in almost every family. Could not the publishers send it to us through one of their agents in this city, instead of by mail?

NEW MUSIC.—W. C. Peters & Sons have just published a new song—"THERE'S A BETTER DAY COMING." Words by Rev. F. S. JEWELL; music by Prof. NOURSE, of this city. Those who have heard it pronounce it one of the finest songs that have been issued for a long time. All the music that we have heard, written by Prof. Nourse, is of a high order; and this is said to "excel them all." Call on W. C. Peters, Fourth street, and get a copy.

THE OLD BREWERY, and the new Mission House at the five points. BY THE LADIES OF THE MISSION. STRINGER & TOWNSEND, New York.—Every body, that has not already, should read this book. The work of mercy—work to reform the world and save humanity from degradation and misery—is one peculiarly acceptable to Heaven. The record of such labor at the Five Points in New York, shows what can be done by earnest, systematic efforts. The pious ladies who have engaged in this work, have already made their mark, and won for themselves a prouder trophy than conquerors on a hundred battle-fields.

The book is for sale by APPLEGATE & Co., 43 Main street.

PASSAGES FROM THE HISTORY OF A WASTED LIFE. B. B. MUSSEY & Co., Boston.—Is there a young man in all this world, who wishes to see in advance his condition in *middle age*, to say nothing of *old age*, should he *now* trifle with the tempter and permit his passions to become his master,—let him read this book. Its revealments are startling, and the pictures it draws are beacons of warning to the intemperate, sufficient to arouse any one to a consciousness of danger. It is a chart over the ocean of life: study it well young man, it may save you from shipwreck and the loss of every thing dear and cherished. Instead of going to the theatre to-night, or the fashionable restaurant, or the place of revelry, *sit down and read this book*. It will be worth a year's salary to you. For sale by APPLEGATE & Co., 43 Main street.

ODD FELLOWS' LITERARY CASKET.—The September Number of this excellent Monthly is before us, the third No. of a new volume. It is published by Tidball & Turner, 130 Walnut street, Cincinnati, and edited by Rev. W. P. Strickland, D. D. It is well got up, and well filled with matters of interest to the general reader, as well as to Odd Fellows.



VOL. XII.

CINCINNATI, NOVEMBER, 1854.

NO. 2.

TERMS OF THE REVIEW.—Two DOLLARS per annum, payable in all cases in advance. Subscriptions must always begin and end with the year, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out unless ordered. Names can be sent by mail, but no money. That may be retained until it can be sent by private hands, or by draft, or is ordered.

Office, 117 Walnut street, west side, three doors above Third street.

TEMPLE-BUILDING IN INDIANA.

KNIGHTSTOWN, August 29, 1854.

BRO. MOORE—It is yet August, during which month you expressed a desire to have, as far as possible, a list of subscribers to the twelfth volume of your estimable "Masonic Review," which has long since become a matter of course in the hearts and minds of hundreds of your subscribers and brethren in Indiana; the evidence of which I am greatly in hopes will be verified in many instances, similar to ours of Golden Rule Lodge, No. 16. We now number forty-four members, and accompanying this communication I have the satisfaction of returning the names of twenty-four of them as subscribers to the Review. During the present summer we demitted six; two for the purpose of connecting with other Lodges in their proper jurisdictions, the other four to assist in organizing a Lodge at Greensboro, in Henry county, seven miles north-east of this place. Five out of the six who demitted have been subscribers for the Review. Taking this as a criterion, you will have something over one half of the affiliated Masons of our State as Review readers, which certainly will indicate a great desire for masonic knowledge, and which is manifestly the case in this vicinity.

VOL. XII.—5

Taking a retrospective view of our Lodge, we find it commenced its labors under a dispensation dated May 29th, 1844, with only *six* applicants—having to “*borrow*” one name. After about two year’s labor we numbered eleven members, and *eight dollars* in the treasury. Our numbers had been greater, but owing to the presence of some of the “*old line*” Masons who, not having the love of the Order and its moral trainings very largely developed, and, as is too often the case, being inclined to rule or ruin, it required “time, patience, and perseverance,” to free the Lodge of those dead weights. It has been, notwithstanding our many adversities, measurably done, and it may be said, that not many Lodges can now be found in eastern Indiana, in a more healthy condition,—steadily increasing in numbers, and they of the choicest material, of which to work into our masonic edifice, we may be glad. We have also a third story of a respectable size, the want of which has been a source of much hindrance to our prosperity, as well as comforts of the Lodge.

Since the organization of this Lodge there have been, including the “original six,” (of whom there are but two remaining, one of whom is myself,) ninety-seven members in all, most of them having received their masonic teaching in this Lodge. Where are they now? Sad reflection! Some have taken their transfer, as we hope and trust, from their labors of love on earth to the “celestial Lodge above;” others have asked and received honorable dismissals and removed to the far west, and are engaged in upbuilding our noble Institution, some in Iowa, some in Illinois, some in the “land where glitters the gold,” and one at least—*Matthew S. Ward*—in Mississippi; the latter I am pleased to see from the Grand Lodge proceedings of that State, has been, more than once, elevated to honorable and responsible stations as a Grand Lodge office bearer; than whom no Brother, so far as I know, will better merit any honor that may be, or has already been, conferred on him by the Grand Lodge of his adopted State,—nor but few, if any, who will acquit themselves with more honor to himself and credit to the Craft. Feeling a deep solicitude for any and every Brother who may have first received his masonic impressions and instructions in our Lodge, I most earnestly hope for a continuance of that masonic confidence reposed in Bro. Ward by the Grand Lodge of Mississippi, until he shall have been crowned with the honors of the “Cap Stone of the Building.”

On the 15th inst. the brethren of Greenfield, thirteen miles west of this place, (Hancock Lodge, No. 101,) gave notice that at the hour of 2 o’clock, P. M. the corner stone of their Lodge Hall would be lowered to its proper resting place. At the appointed hour quite a

respectable number of the Craft was formed into procession by the marshal, Capt. Bracken, of Greenfield, which being preceded by the I. O. of Odd Fellows and the Temple of Honor, of Greenfield, the procession took up its line of march, led by the Knightstown brass band. We had some fine music during the procession, but, what was most striking and beautiful, the ladies of the town had prepared a wreath of evergreen, and, forming it into an "arch" about seven feet in hight, either end reaching to the ground, it was placed at a conspicuous point just before arriving at the place where the corner stone was to be adjusted, and there supported by two intelligent looking youths, whilst the entire procession passed under it. The temporary platform, erected for the purpose, was then ascended by our R. W. Deputy Grand Master, Bro. Elijah Newland, with other officers arranged in their proper order, and after the preliminaries, he ordered the "stone to be let down into its place;" when, applying the *plumb*, *square* and *level* to it, he pronounced it to be "*Well Formed, True, and Trusty.*" All things now being done in decency and in order, the Fraternity returned in procession to the Lodge Hall, from whence they dispersed to their various homes, feeling that it was good to have participated. The building, when completed, will reflect a great deal of credit on the Craft in that vicinity, and the members of Hancock Lodge No. 101, in particular. They have been organized but a few years, but have increased rapidly in numbers, and of such material as to enable them to erect a "House" which they can call their own,—what comparatively but few Lodges in the State have, as yet, been able to do.

On the 24th of last June the brethren of New Castle Lodge, No. 91, celebrated the anniversary of St. John, at which there were about five hundred of the Craft present. It was, perhaps, the largest procession of the kind that Indiana ever witnessed, and to whom, with a very large concourse of citizens, about one-half ladies, P. G. M. Deming, of Lafayette, delivered one of *his* best masonic addresses, which every Mason who has heard him, believes him competent to do in an eminently superior manner.

Bro. Moore, when this Lodge was constituted, nine years 24th of last June, we had a public procession. Since which time we have had no demonstration whatever, whilst our sister Lodges all around us have, from time to time, had "turn outs." Now, no preventing Providence, we shall avail ourselves of the 24th of June, 1855, and respectfully ask the Lodges in eastern Indiana to bear in mind, that in "union there is strength;" and being desirous to enjoy a visit on some "suitable and convenient occasion," from the Editor of the

Masonic Review, it might be well to embrace the present opportunity of soliciting his services as Orator, and, in doing so in this public manner, all may be apprised that he is engaged. This, to some, may seem like "going in advance;" remember, Brethren, that we reside in "Young America."

I remain yours, fraternally,

S. MCCAIN.

MASON-HEROES OF THE REVOLUTION.

GENERAL DAVID WOOSTER.

(CONCLUDED.)

We now find Wooster, during July and August of 1775, encamped at Harlem. The threatened attack upon New York had not yet been executed, but the summer, notwithstanding, was a busy one for him. The British blockaded in Boston, and distressed for provisions, laid under contribution Long Island and the islands in the Sound, contiguous thereto. Upon Wooster devolved the hard task, of guarding these exposed positions from the enemy's cruisers, and of assisting the defenseless inhabitants, to remove their cattle and crops to a place of security. He is at Brooklyn, or Oyster Ponds, at Montauk, at Plumb Island, everywhere, hovering over the whole coast with his protecting wings.

While engaged in these useful but inglorious employments, his enthusiasm met with an unexpected rebuff. The regiments which the states had separately raised, were now received into the pay, and adopted as the army of the United Colonies. Under this new organization, Connecticut was entitled to one major-general, and to this grade Gen. Putnam, Wooster's inferior in the colonial service, was promoted, while the commander-in-chief of the Connecticut troops, was merely raised to the subordinate rank of brigadier. The slight was the more marked, because Wooster was the only colonial officer thus overslaughed by the continental commissions. The blow was a severe one. It was the first wound to a soldier's keen sensibility to honor, that he had received in a military career of more than a quarter of a century. I have been so fortunate as to find the precise language in which he expressed the first bitterness of disappointed ambition—the earliest grief of unrequited patriotism. Roger Sherman, at that time our delegate to Congress, had communicated this information to him in a letter, which contained the following paragraph: "I am sensible that according to your colonial rank, you

were entitled to the place of major-general; and as one was to be appointed from Connecticut, I heartily recommended you to Congress. I informed them of the arrangements made by our Assembly, which I thought would be satisfactory to have them continue in the same order. But as Gen. Putnam's fame was spread abroad, and especially his successful enterprise at Noddle's Island, the account of which had just arrived, it gave him a preference in the opinion of the delegates in general, so that his appointment was unanimous among the colonies; but from your known ability and firm attachment to the American cause, we were very desirous of your continuance in the army, and hope you will accept the appointment made by Congress."* To which Gen. Wooster thus replied: "No man feels more sensibly for his distressed country, nor would more readily exert his utmost effort for its defense than myself. My life has been ever devoted to her service, from my youth up, though never before in a cause like this, a cause for which I would most cheerfully risk, nay, lay down my life. Thirty years I have served as a soldier; my character was never impeached, nor called in question before. The Congress have seen fit, for what reason I know not, to point me out as the only officer among all that have been commissioned in the different colonies, who is unfit for the post assigned him. The subject is a very delicate one."†

His misgivings, however, were but momentary; he did not look back to the home he had left, to the position he had abandoned, to the British commission he had scorned. With true magnanimity he overlooked the personal affront, and forgot himself for his country. In the month of October, in this same year, we find Wooster, (having accepted the Continental commission,) with the troops of the Connecticut line at Ticonderoga, as a part of the ill-fated expedition against the Canadas. And we here enter upon the most painful and trying period of his whole history. To command an army in a hostile country, demoralized by defeat, ill-armed, ill-fed, ill-clothed, ill-paid, ill-disciplined, entirely unequal to the enterprise in hand; to be the one individual to whom its prayers and complaints are ultimately addressed, with no power to answer and relieve—the one too, upon whom an anxious and excited nation imposes the odium of every misfortune and failure—are all that kind of trial, which

* The letter can be found in the second volume of Davis' *Life of Aaron Burr*, p. 6. It is dated the 23d of June, 1775.

† *Am. Hist. Mag.* p. 6, dated "Camp near New York, July 17th, 1775." He alludes in this letter to one which he has written upon the same subject to Col. Eliphalet Dyer. It is very desirable to find this letter to Col. Dyer.

stretches to its extremest tension every emotion of the soul. And this was Wooster's position for eighteen months. The disasters and suffering of that memorable campaign, the disappointment of the high-raised expectations of the country, the blow that the cause of independence received through its most decisive miscarriage, would singly have been sufficient to break down the strongest spirit. But in addition to his manifold anxieties as commander of the invading army, and his full proportion of the general sorrow, upon Wooster was heaped another burthen, more difficult for a high-spirited and generous nature to bear; the thanklessness, the arrogance and the insolence of his superior officer, Gen. Schuyler—the commander of the Northern department—indignities which could not be adequately resented, without jeopardizing the great interests which depended on their cordial co-operation.

Upon his arrival at Ticonderoga, Wooster found that he had provoked the decided enmity of his immediate chief. Upon his march thither, he had permitted a few of his men to return home on furlough, and when he reached Fort George, he had ordered a general court-martial for the trial of all offenses that had occurred during the advance of the brigade. These two acts were regarded by General Schuyler as flagrant violations of his prerogative, and he addressed a letter to Wooster, couched in the sharp language of rebuke. "In spite of my earnest persuasions," was Wooster's conclusive reply, "the troops under my command have refused to sign the continental articles of war, and if governed at all, they must be governed by the law martial of Connecticut, under which they were raised. If there has been any infringement upon etiquette, it was forced upon me by the imperious exigencies of the case, without intentional disrespect." But no answer could be satisfactory to Schuyler. He would neither forget nor forgive this fancied affront, but professed to see in it conclusive proof of a design on Wooster's part, by virtue of his colonial commission, to supersede Montgomery, who was his senior brigadier in the continental line. He even ventured peremptorily to demand of Wooster, as a condition precedent to his further advance, that he should give a direct answer to the question, whether he considered himself above or below Gen. Montgomery, in rank? "I have the cause of my country too much at heart," was General Wooster's patriotic and unruffled reply, "to attempt to make any difficulties and uneasiness in the army, upon which an enterprize of almost infinite importance is now depending. I shall consider my rank in the army, what my commission from the Continental Congress makes it, and shall not attempt to dispute the command with General

Montgomery.* He was now graciously permitted to proceed, but he had hardly arrived at St. John's, before Schuyler followed him with the following extraordinary note :

"TICONDEROGA, Oct. 23d, 1775.

"SIR : Being well informed that you have declared on your way to this place, that if you were at St. John's, you would march into the fort at the head of your regiment, and as it is just that you should have an opportunity of showing your prowess and that of your regiment, I have desired Gen. Montgomery to give you leave to make the attempt if you choose. I do not wish, however, that you should be too lavish of your men's lives, unless you have a prospect of gaining the fortress.

"I am sir, your most humble servant,

"PHILIP SCHUYLER."†

No notice was taken of this surly and offensive missive, until some months afterward, when Gen. Schuyler had foolishly complained to Congress of the unbecoming language which Wooster used in his despatches. Provoked at such a charge, from such a source, Wooster then says : "You will remember your letter to me while I was at St. John's, founded in falsehood, and which you could have no other motive in writing but to insult me. I thought it at the time not worth answering, and shall at present take no further notice of it."‡

As if effectually to belie the ungenerous suspicions of Gen. Schuyler, harmony, which had left the army, was recalled to it when Wooster joined. He co-operated heartily with Montgomery in the execution of all his plans. To their joint exertions, the capitulation of St. John's was due ; they jointly attacked and dispersed the force under Sir Guy Carlton, which was hastening to its relief ; they were joined in the resolution of Congress, which thanked them for these meritorious achievements. Together they marched upon Montreal. Wooster was left in command of its garrison, while Montgomery advanced upon Quebec, and fell, never to rise again, in the desperate assault of the 31st of December.

The death of his superior in the field, left Wooster in command of a defeated, dispirited, impoverished army. With two thousand men he was called to achieve all the impossibilities demanded by the nation. He was to hold in subjection all the Canadas that had been

* Third Am. Arch., fourth series, 1107.

† Fourth Am. Arch., fourth series, 1008.

‡ Fourth Am. Arch., fourth series, 1217.

overrun. With nothing but uncurrent continental bills, he was to clothe and equip his troops. He was to extort supplies from a people he was also directed to conciliate ; and without an artillery company, a battering train, a mortar, or an engineer, he was to reduce the strongest fortified city upon the globe. Eight hundred men were all that could be spared for the operations against Quebec, and the madness of attempting to storm it with such a feeble remnant, did not require the failure of the recent experiment to demonstrate. For the approaches of a regular siege, the number, the character, and the equipments of the troops, were entirely inadequate. Nothing remained but the third alternative, so distasteful and odious to every soldier, in which neither honor nor applause, nothing but reproaches, odium, and misrepresentation were to be won ; the slow, inglorious, wearying process of a blockade. In the fruitless attempt to starve out the garrison, before supplies could reach them, the tedious months of that long winter finally wore away.

Wooster had hardly entered upon the command before the ulcer in Schuyler's bosom opened afresh, and the fire in the rear recommenced. Remaining himself at Albany, and sluggishly forwarding the supplies and provisions at his disposal, he pursued the officer who commanded in the enemy's country, with angry complaints, imperious mandates, and insulting letters. He issued orders, and then, in a most peremptory tone, commanded Wooster to obey them, as if every previous order had been disregarded. He interfered with the internal regulation of the army and the police administration of the captured towns, and in other matters which exclusively pertain to the general in the field. Because Wooster intimated that some of the prisoners taken at St. John's, who had been permitted to return, by permits from the commander of the northern army, were guilty of open acts of hostility to the American cause, Schuyler, with a total blindness to his own infirmity, accused him to Congress of writing "subacid" letters.* Throughout the whole correspondence, in courtesy, in forbearance, in generosity, in patriotism, in everything becoming the gentleman and the officer, Wooster leaves his assailant immeasurably behind. Uniformly temperate and conciliatory in his language, when goaded to a point where forbearance ceases to be a virtue, he contents himself with informing his superior that "he too claims the right to be treated with the respect due to a gentleman, and an officer of the thirteen colonies." He challenges him to mention a command

* The reader can examine the entire correspondence scattered through IV. Am. Arch., fourth series. The letters can be found by consulting titles "Wooster" and "Schuyler," in the Index.

which has not been cheerfully obeyed ; an order which has not been promptly fulfilled ; to specify wherein he has failed to pay all proper respect to superior rank, or to exert every faculty for union, harmony, and the success of the cause. "No personal ill-treatment," says he, "will ever prevent my steadily and invariably pursuing those measures most conducive to the public good." The controversy had now reached such a point, that the two officers could no longer continue in their relative positions without serious detriment to the public service. Both united in referring their grievances to Congress ; a committee was raised, and to the great joy of Wooster, he was recalled from a field where valor, self-denial and resolution, were only repaid with ingratitude and odium. Within one month from his departure, the American army were driven out of Canada, not only defeated but disgraced. Wooster immediately repaired to Philadelphia, and addressed to the President of Congress a letter to the following purport : "The unjust severity and unmerited abuse with which I have been assailed in the colonies, by those who would remove every obstacle to their own advancement, and the harsh treatment I have received from some members of the body over which you preside, renders it necessary that I should vindicate my administration of the army in Canada.* The honor of a soldier being the first thing he should defend, and his honesty the last he should give up, his character is always entitled to the protection of the virtuous and the good. I have therefore to request, that a committee may be appointed to examine thoroughly into my conduct in Canada, that I may be acquitted or condemned, on just grounds, and sufficient proof." A committee was accordingly raised, and it is unnecessary to say that the result of a most thorough investigation, was an unconditional acquittal of all blame. Impartial history has ratified the verdict, and charged our misfortunes in Canada, not to the officers in command, but to the absolute and entire inadequacy of the means placed at their disposal.† Wooster returned to Connecticut, with the undiminished respect and confidence of his fellow-citizens, and as the assembly had recently raised six brigades for home defense, he was again

* I am obliged to abbreviate this letter ; the whole of it may be found VI. Am. Arch., 1081.

† Hildreth states that in consequence of dissatisfaction with Wooster's conduct in Canada, he resigned, not, however, until he had obtained an inquiry and a favorable report. I can find no proof that he resigned his commission as brigadier-general, unless such a presumption is raised by his accepting that of major-general from the General Assembly of Connecticut.

The committee of inquiry reported favorably, August 17th, 1776. On August

appointed by it major-general and commander-in-chief. With zeal unchilled either by age or misfortune, he again entered the service of our commonwealth. Madam Wooster was frequently heard to repeat, that when her husband was called upon to lead the Connecticut troops against the enemy, he could say, "I can not go with these men without money," and would draw from his own funds, and pay both officers and men, taking their receipts for the same. The papers and vouchers for these disbursements were all destroyed when the British pillaged her house, in 1779, and this venerable and accomplished woman was, in her declining years, actually imprisoned for debt, and the key of the jail turned upon her, from the impossibility of recovering the money her husband had advanced to his suffering country.*

On the morning of the 25th of April, 1777, twenty-six vessels, with the cross of St. George at their respective peaks, were seen under full headway, steering up the Sound. By noon they are standing in toward Norwalk islands, and by four o'clock they had dropped anchor in what is now known as the harbor of Westport. Two thousand men, infantry, cavalry, and artillery, were immediately landed on Cedar Point, the eastern jaw of the Saugatuck's mouth. As the different companies land, they rendezvous on the beautiful hill that overlooks the Sound. Having here formed into close column, they pass through the little hamlet called Compo, until they reach the old county road, and follow it to the east, until it meets the road to this place, when they wheel off toward the north, guided by two imps, Stephen Jarvis and Eli Benedict by name, born in Danbury under a malignant star. The enemy establish their quarters for the night about eight miles from their landing place, within the limits of the town of Weston. When it was known that William Tryon commanded the expedition, its destination and objects were readily divined. He was the tory governor of New York, and having a natural

19th, 1776, he addressed the following letter to the Continental Congress, which shows that up to that day he had no intention of resigning.

"August 19th, 1776.

"GENT.: Having the pleasure and satisfaction of your approbation of my past conduct in the army, I beg leave to acquaint your Honors that I am still ready and willing to serve in my proper rank in the army, and attend your further orders.

"To Hon. the Continental Congress."

II. Am. Arch., fifth series.

The resolution which directs the inscription for his monument, speaks of him as if he was "brigadier-general in the army of the United States," at the time of his death.

* I state this fact upon the authority of Col. James Ward, of Hartford, who remembers it.

genius for such pursuits, was armed by his masters with a firebrand instead of a sword, and employed as incendiary-general in a predatory war. Connecticut was the chosen field of his glory. In 1777, he burnt Danbury ; in 1778, Fairfield and Norwalk, and used the torch freely in a piratical inroad against New Haven in 1779. He had fairly earned this enviable distinction. It was not from his own colony, but from Connecticut rebels, that the repose of his administration was most disquieted. Before his own constituents had spirit enough to drive him from the government, Wooster marched our militia into his capital and flaunted "*Qui transtulit sustinet*," in his face. From aboard the Asia, to which he finally fled, he could see the "Sons of Liberty," from Connecticut, that broke up the infamous press of his favorite Rivington, and for the first time inoculated New York with patriotism.* He threatened a bombardment of the city if the troops from Fairfield county, under Gen. David Waterbury, that went down to welcome Lord Howe, upon his flight from Boston, were permitted to enter, and the lukewarm provincial Congress of New York echoed the threat. It was these timely visits that first introduced to his Excellency our humble State, and drew upon us afterward, such frequent tokens of his remembrance. His present advent was the first return visit with which he had honored us, and was the more marked, because it was the first time that a foreign invader had trod upon our soil.

On the morning of the 26th, the quiet denizens of Reading on the Ridge, open their eyes in wild astonishment at the unusual spectacle of red-coats filing through their streets, saluting the church as they pass, with a volley of canister and grape, from musketry and cannon. Tryon meets with no serious opposition thus far. The grisly visages of age, and woman's frightened face, are all that gaze from the windows, as his proud array passes along. Every fencible man had early taken the old queen's arm from the pegs on which it hung, and hastened away to where a more formal reception was in preparation. But as Tryon ascends Hoyt's Hill, a few miles from hence, a serious obstacle presents itself in his path. A solitary horseman appears upon the brow, directly in the line of march, and waving his sword and turning his head, as if backed up by a mighty army, exclaims in a voice of thunder, "Halt, the whole Universe! wheel into kingdoms!" The British come to a stand; flanking parties are sent out to investigate the precise position into which the "kingdoms have

* I have found among the papers of Silas Deane, one of our delegates to Congress, the original letter of the patriot Sears, giving an account of this expedition, which he organized in Connecticut.

wheeled ;" the two pieces of artillery are brought to bear upon "the Universe," when the solitary horseman, outflanked by these manoeuvres, slowly turns about and disappears. It was now about two o'clock in the afternoon ; the enemy had passed through Bethel's peaceful hamlet, and were now entering the south end of Danbury, when the solemnity of the occasion was disturbed by another incident, serving to show that the comic and tragic thread are woven together in all human experience. A man by the name of Hamilton, had on deposit at a clothier's, in the lower part of the village, a piece of cloth, which he was determined at all hazards to rescue from sequestration. He accordingly rode to the shop, and having secured one end of the cloth to the pommel of his saddle, galloped rapidly away. But he was seen by the enemy's light-horsemen, who followed hard upon him, exclaiming, "We'll have you, old daddy ; we'll have you." "Not yet," said Hamilton, as he redoubled his speed. The troops gain upon their intended victim ; the nearest one raises his sabre to strike, when fortunately the cloth unrolls, and fluttering like a streamer, far behind, so frightens the pursuing horses that they can not be brought within striking distance of the pursued. The chase continues through the whole extent of the village to the bridge, where, finally, the old gentleman and the cloth made good their escape.* Tryon established his head-quarters with a tory by the name of Dibble, whose residence was at the south end of Main street, and in close proximity to the public stores. As the light troops were escorting Erskine and Agnew, the brigadiers of the commanding general, to a house near the bridge, at the upper end of this street, four young men fired upon them from the dwelling of Major Starr, situated about forty rods above the present court house. The British pursued, slew them and a peaceable negro who was in their company, threw their bodies into the house, and set it on fire.

The destruction of the public stores now commenced. The Episcopal church was filled to the galleries with barrels of beef, pork, rice, wine, and rum. In order to save the building, these were removed into the street and consumed, and a white cross conspicuously marked upon the church, to protect it against the general conflagration, which Tryon had already foreordained. The gutters run with the melting pork. The air is thick with the fumes of the burning beef. The liquids are only spared from the flames, to be appropriated by the soldiers to their own immediate refreshment. The commissioner of the army had, against his will, placed part of the pro-

* This story is told by Barber, Hinman, Lossing, and other chroniclers.

visions in the barn of Dibble, the tory. These are also carefully removed to the street, the safety of the building insured by a cross, and the provisions, spared, probably to be transferred to the loyalist, as rent for the forced occupation of his premises. But short work is made of another barn, used for the same purpose, but owned by a patriot. It was immediately set on fire and consumed, with all that it contained.* The soldiers now begin to feel the effects of their free indulgence in rebel rum. They lurch as they walk, they lie sprawling in the streets and the door-yards; but three hundred are fit for duty, as the curtain of night falls upon the indecencies of a general debauch. The firebrand had not yet been generally used, but the white cross, now seen distinctly on every tory's dwelling, indicates clearly enough that those unprotected by it, are already doomed. These faithful allies had intimated to Tryon, that the foe is gathering in the neighborhood. His sleep is far from tranquil. Early on the Sabbath morning, while it was yet dark, the signal is given, and on a sudden, a lurid and unnatural glare chases night from the sky. The torch is carried from house to house, and from store to store. From the sacred recesses of home, from the roofs that guard the hard-earned savings of this frugal people, the fire breaks upon the surrounding darkness, and joins in the general havoc of the element. The aspiring tongues of flame climb and curl round the spire of the Congregational church, until it totters and falls into the burning mass. The sun, as it rises, looks only upon the flickering embers of a once smiling village, save where here and there a solitary house stood unscathed, but branded with the indelible stigma of harboring only traitors to freedom. By the cold light of early dawn is seen, not the stealthy savage, but the disciplined army of a Christian king, stealing away from the desolation they had caused, and from the avenger on their heels, while the aged and the young, the sick, the helpless, and the infirm, gather round the smoldering ashes, for that warmth, which is all that is left of the comforts of home.†

* From the best information which can be obtained, there were about 3,000 barrels of pork, more than 1,000 barrels of flour, several hundred barrels of beef, 1,600 tents, 2,000 bushels of grain, besides many other valuable articles, such as rum, wine, rice, army-carriages, &c."—*Robbins' Century Sermon*.

† Nineteen dwelling houses, the meeting house of the New Danbury Society, and twenty-two stores and barns, with all their contents, were consumed.—*Robbins' Century Sermon*.

John McLeon, Eli Mygatt, and others, selectmen of Danbury, stated to the General Assembly, convened at Hartford on the 8th of May, 1777, that the enemy, in their incursion into Danbury, burned and destroyed the public records of said town, and they apprehended great damage might arise to the inhabit-

The intelligence of the enemy's landing was communicated to Wooster, at New Haven, on the morning of the 26th. Arnold was fortunately there on furlough, who, though finally a Judas, was, in mere bravery, second to no man in whom the breath of life was ever breathed. Both generals immediately proceed to the scene of operations. At Fairfield, they learn that Gen. Silliman had ordered all the militia that could be raised, to rendezvous at Reading. They follow on, spreading the alarm as they go, and soon arrived at Silliman's head-quarters. With the forces there assembled, they pursue the enemy as far as Bethel, which they reach at eleven o'clock at night. Seven hundred undisciplined militia constitute their entire force. On the morning of the 27th, Arnold and Silliman are directed

ants, unless some timely remedy should be provided. The Assembly appointed Daniel Sherman, Col. Nehemiah Beardsley, Increase Mosely, Lemuel Sanford, Col. S. Canfield, and Caleb Baldwin, to repair to Danbury as soon as might be, and notify the inhabitants of said town, and by all lawful ways, inquire into and ascertain every man's right, and report to the next General Assembly.

This committee reported to the Assembly that the British troops had made a hostile invasion into said town, and under a pretence of destroying the public stores, had consumed with fire about twenty dwelling houses, with many stores, barns, and other buildings, and that the enemy, on their retreat, collected and drove off all the live stock, viz. cattle, horses, and sheep, which they could find; and that the destruction of said property had reduced many of the wealthy inhabitants to poverty. Having notified the inhabitants, they from day to day examined the losses of each sufferer, on oath, and by other evidence, and allowed to each his damage at the time said property was destroyed; they found that by reason of the price of articles, the inhabitants had been obliged to pay large sums over and above the value, in procuring the necessaries for their families; that many of them had their teams forced from them to remove the public stores, &c. They gave the name of each sufferer, with his loss allowed, annexed to his name, which amounted to the sum of £16,181 14—which report was accepted by the Assembly, and ordered to be lodged on file, to perpetuate the evidence of the loss of each person, that when Congress should order a compensation, to make out the claims of sufferers.

On the receipt of this communication, the pay table was directed to draw an order on the treasurer for the sum of £500 in favor of the selectmen of Danbury, to relieve the immediate distresses of such persons who were sufferers in Danbury, as aforesaid, who could not subsist without such relief.

The Assembly also provided, that all persons who had been wounded in any action during the late incursion, should be paid out of the state treasury, all their reasonable expenditures for surgeons, medicines, boarding, and nurses.

In 1787, the sufferers in Danbury having received no further relief, again petitioned the General Assembly of Connecticut, upon which petition Hon. Andrew Adams, and others, were appointed a committee.

The chairman of said committee reported that for want of exhibits and documents, they were unable methodically and correctly to state the facts or losses and estimate of damages; and also for the want of proper certificates from the

to take five hundred men and intercept Tryon in front, while Wooster with the two hundred left, follows the enemy's track to worry and harrass the rear. He soon comes up with them, and aided by the broken and hilly ground, falls upon one of their regiments, and captures forty prisoners. He again attacks them a few miles from Ridgefield.* The British ~~car~~-guard, supported by two field-pieces, wheel to receive him. A sharp encounter ensues. Wooster's troops deliver and receive several volleys, but the undisciplined handful, soon stagger and fall back before the grape-shot that the enemy's artillery scatter. The old veteran, more fa-



THE PLACE WHERE WOOSTER FELL.

treasurer and secretary of state, to report what had already been done for their relief; but were of opinion that the houses and buildings and necessary household furniture, destroyed by the enemy, ought to be paid for by the state, at their just value; and that the only manner in the power of the state, at that time, was to pay the same in *Western lands*—which report was in October 1787 accepted by the House, but rejected by the Upper House.

Upon a memorial in 1791, of the inhabitants of the towns of Fairfield and Norwalk, in Fairfield county, the great losses occasioned by the devastations of the British during the war, were shown to the General Assembly; on which they prayed for remuneration from the state. The Assembly, in May, 1792, by a resolution, released and quit-claimed to the sufferers named on the state record, or to their legal representatives, if deceased, and to their heirs and assigns forever, 500,000 acres of land, owned by Connecticut, situated west of Pennsylvania, bounded north on Lake Erie, beginning on the west line of said lands, and extending eastward to a line running northerly and southerly parallel to the east line of said tract of land owned by this state, and extending the whole width of the said lands, and easterly as far as to comprise said quantity of 500,000 acres, (exclusive of former grants to sufferers, if any,) to be divided among said sufferers and their legal representatives, in proportion to the several sums annexed to their names on record, (which land is located in Huron county, in the state of Ohio.) An additional sum of £8,303 17 10 was added to that previously named for the sufferers in Danbury, making the whole amount £24,484 19 2.—*Hinman's War of American Revolution*.

* We copy the following description of the spot where Wooster fell, from the "Pictorial Field Book of the Revolution," by J. Lossing: [ED. REVIEW.

"It is about a mile north of Mr. Stebbins', at the forks of the road, one of which is the way from Ridgefield to North Salem. For a long time tradition pointed to a large chestnut tree as the place where the brave soldier was

miliar with this iron hail, infuses his own steadfastness into his untried band, and as he is inciting them to a renewed onset, with the cheering words, "Come on, my boys, never mind such random shots," a ball deliberately fired, as it is said, by a malignant tory who recognized his person, struck him obliquely in the back, breaking the bone as it passed, and burying itself in his body. He falls fainting from his horse. He is carried from the field on this* sash, which he wore in the battle. When the surgeon† examined the wound, he did not disguise from Wooster that there was no hope for him this side of the grave. The tidings are received with the serene composure of one who had so recently shown, by a signal contempt for life, how confidently he expected one more blessed and glorious. He is removed to this place with the tenderest care. His wife, who had been summoned, arrives, but not until the inflammation had extended through the spinal column to the brain, and he could only look on the face he knew the best, and loved the most, with the wild, unrecognizing glare of delirium. Her tearful and impassioned appeals can extort no sign of welcome. For three days he lies here in extreme agony, aggravated by the fruitless search of the surgeon's probe, for the fatal bullet. On the morning of the first of May, the sudden cessation of pain indicates the commencement of that frightful process, which destroys sensation while life still lingers—the unmistakable precursor

wounded. The tree has been converted into rails, and the stump, almost decayed into dust, is flanked by the two thrifty sugar maples seen toward the left of the picture. The taller tree is a locust. It is to be hoped that some monument will be reared to mark the spot."

* The sash is the property of Yale College, and with the sword of Wooster, and his portrait, was presented in a letter from Admiral Wooster, of which the following is a copy:

"Rev. J. Day,

"President of Yale University,

"Rev. Sir,

"As I shall soon leave this my native place, and there is much uncertainty as to my ever returning to it again, I beg you to receive, in behalf of the College, these three relics of my much respected grandfather, whose memory, I believe, is still cherished by every American patriot. His portrait, I found by mere chance, in the city of Santa Yago, the capital of Chili, in the year 1822. The sword is the same which he had drawn at the time when he fell in repelling the inroads of the enemy of our country; and the sash is that on which he was carried from the field, after receiving the wound which caused his death.

"With feelings of high respect and esteem,

"I remain, reverend Sir,

"Your obedient servant,

"A. D. 1837.

CHARLES W. WOOSTER."

† The surgeon's name was Turner.

of death. It was noted by her, who, faithful to the last, unremittently watches his pillow, that during this and the following day, (as is frequently the case in the closing scene of an active life,) his mind was busied in exciting reminiscence. By the feeble light of flickering reason, he was tracing the long and weary pilgrimage, the cruises, sieges, battles, marches, through which he had passed, only to reach the grave. The home of his childhood, the cabin of his ship, the old mansion by the Sound, pass in a blended image before his fading vision. The dash of waves, the rattle of musketry, the roar of cannon, ring confusedly in his deafened ear. His hand can not respond to the gentle pressure of affection. His breathing grows shorter and shorter, while the icy chill advances nearer and nearer to the heart. As his wife wipes the death damps from his brow, his eyes, hitherto closed, open once more, and in their clear depths, for one glad moment, she discovers the dear, the old, the familiar expression of returned consciousness; his lips gasp in vain to utter one precious word of final adieu, and the last effort of his departing soul, is to throw on her one farewell glance of unutterable tenderness and love. Thus on the 2d of May, 1777, in the service of the State to which his youth, his manhood, and his age had been devoted, David Wooster died. Of the thirteen thousand sons which Connecticut gave to the French war, and of the thirty-one thousand which she gave to the Revolution, he was among the foremost. Equal to any in courage, in patriotism, in generosity, in zeal for liberty, in that true magnanimity which can forget all personal slights and affronts in her great cause; second to Putnam, and to Putnam alone, in the length, variety, and hardship of his martial labors; superior even to him in the glory of his final exit and the obscurity of his grave. Exhausting his means in the public service, he only bequeathed poverty to his family, and oblivion to his remains. Unrewarded, unrequited in life, in death he received a monument that was never built, and an inscription that was never engraved.*

*.

"Monday, May 19th, 1777.

"Resolved, That a committee of three be appointed to consider what honors are due to the memory of late Brigadier Wooster, who died on the 2d of May, of the wounds he received on the 27th of April, in fighting against the enemies of American liberty."

The members chosen were Mr. Heyward, Mr. S. Adams, and Mr. Sage.

"Tuesday, June 17th, 1777.

"The committee appointed to consider what honors are due to the memory of General Wooster, brought forward their report, which was taken into consideration, whereupon,

"Resolved, That a monument be erected to the memory of Gen. Wooster, with

We can not follow such a career, we cannot stand by such a grave, without renewing our consecration vows to freedom. By what a long century of conflict; by what death struggles with earth's master-races, the Celt, the Gaul, and the Saxon; by what weariness of spirit, what agony of soul, what squandering of blood, has her fair inheritance been purchased!

"Freedom, thy brow,
Glorious in beauty though it be, is scarred
With tokens of old wars; thy massive limbs
Are strong with struggling. Power at thee
Has launched his bolts, and with his lightnings smitten thee:
They could not quench the light thou hast from heaven.

Oh! not yet
May'st thou unbrace thy corslet, nor lay by
Thy sword; not yet, O Freedom, close thy lids
In slumber, for thine enemy never sleeps,
And thou must watch and combat till the day
Of the new earth and heaven."

If in the dangers that threaten her for the future, aught for her welfare is intrusted to us; if upon our counsel she ever relies, in those moments that mold her destiny, upon us to defend any of those solemn compacts that secure to her illimitable domain for the immeasurable future; if upon our arm she is to lean in the impending crisis of her decisive battle, let us repair to the graves of those who have shielded her in the past, as to altars ever lighted with the sacred fire of heroism. Let us there implore wisdom, self-denial, patience, courage, strength; let us there forget all pride of opinion, ambition, selfishness, the bubbles we crave, the vanities we pursue, everything but self-immolating devotion to her holy cause. We need not wander

the following inscription: 'In honor of David Wooster, brigadier-general in the army of the United States. In defending the liberties of America, and bravely repelling an inroad of the British forces to Danbury, in Connecticut, he received a mortal wound on the 27th day of April, 1777, and died on the 2d day of May following. The Congress of the United States, as an acknowledgment of his merit and services, have caused this monument to be erected.'

"*Resolved*, That the executive power of the State of Connecticut, be requested to carry the foregoing resolution into execution; and that \$500 be allowed for that purpose."—*Journals of Congress*, Vol. III., pp. 156, 197.

It has been said that the appropriation made for the erection of Gen. Wooster's monument, "was entrusted to the charge of his son, but never used for the purpose." I can find no proof of this statement, and it has always been strenuously denied by the relatives of Thomas Wooster, and by others who have investigated the matter.

to poetry or fable, to other times, to other lands, or to sister States, for that past renown which nurtures this heroic element of character. We have it nearer home, in our own neighborhood, beneath our own feet. We tread on soil ransomed by blood; the young flowers our children sow, may take their root in the holy clay of unknown martyrs. If we but turn to the silent halls of death, we can find in almost every graveyard of Connecticut, immortal examples of patriotic virtue, imperishable models of every exalted worth; while no chronicle of wild romance, breathes such inspiring strains to deeds of sacrifice and daring, as the story of Connecticut's struggle for liberty and religion. The living seed of future heroes and patriots is in our father's dust. We will treasure up every counsel which they meditated in perplexity, every stirring word they uttered in peril and despair, all that they achieved for liberty, with the halter round their necks and the scaffold before them. We will sacredly guard the graves that hold such precious inspiration for the future; we will mark them with memorials that shall endure to the last syllable of recorded time. We will lead the first thoughts of aspiring youth, and the last of desponding age, to the monumental shafts, which tell how Hale, and Ledyard, and Wooster died. Glorious martyr! over whose ashes we have this day performed the last solemn rites of gratitude, touch our hearts with a spark from that flame which burned in thy own; inspire us with thy unfaltering love for country; teach us nobly to suffer, bravely to die!



The monument erected to the memory of Wooster, stands in the new cemetery, recently laid out on rising ground northwest of the town of Danbury. On the highest point of this cemetery is the grave of the hero, and above it rises his monument. We give a very beautiful and accurate engraving of it.

It is forty feet high, and stands on a large platform nineteen feet square, at the corners of which are massive stone posts, which receive and support an iron railing.

"The base is eight feet square, and perfectly plain. The plinth is richly moulded, and bears the name, WOOSTER—in raised letters. The die is five feet

six inches square, and upon the front panel is a *bas relief*, which de-

serves special notice. The hero is represented on horseback, and at the precise moment when, leading his men in pursuit of the retreating enemy, he is struck with the fatal bullet and yields his life, bravely fighting for his country's freedom.

Upon the frieze immediately over the *bas relief*, and in raised letters, is the date of the action, RIDGEFIELD, 27 APRIL, 1777. Higher up and upon the plinth of the main shaft is sculptured in high relief the arms of Connecticut shrouded with drapery. The main shaft is ornamented by a trophy (also in *bas relief*,) which consists of a sword, sash, and epaulettes, encircled and supported by a wreath of oak and laurel. The capital is highly ornate, and terminates in a half globe, upon which the American Eagle with spread wings is represented in the act of alighting, bearing the branch of peace and the wreath of victory." For the inscriptions upon the Monument, we refer our readers to the last volume of the Review, page 181.

SING WITH THE HARP.

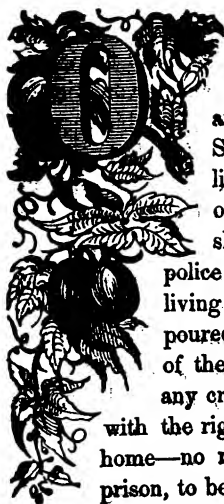
BY J. G. LYONS.

Minstrel! my spirit is sorely dejected;
 Take down thy harp from its place on the wall;
 Long has it slumber'd untuned and neglected,
 Long has its voice been unheard in the hall:
 Tyrants have triumph'd, and all have consented;
 Orphans are wrong'd, and the spoiler is glad;
 Just men have perish'd, and none have lamented:—
 Marvel not then that my bosom is sad.
 Teach thou the sorrowing chords to awaken
 Thoughts of the dead, who for ages have slept;
 Martyrs that shrank not, tho' scorn'd and forsaken;
 Bards whom the people have honored and wept:
 Harp thou of heroes, the valiant, the chainless,
 Bleeding for rights which the weak have betray'd;
 Sing thou of goodness, the lowly, the stainless,
 Burning her incense unseen in the shade.
 When thou hast told of the lost and the dying,
 Bid thou thy strain of lamenting to cease:—
 Sing thou of Him, on whose promise relying,
 Guilt may have pardon, despair may have peace:
 Sound thou of worlds where the seraph is sweeping
 Harpstrings unworn by the war-notes of men;
 Lands of delight, where no mourner is weeping:—
 So shall my spirit be tranquil again.

N. Magazine.

"NO HOME—NO MEANS—NO FRIENDS."

BY THE EDITOR.



ON looking over a daily paper, recently, our eye chanced to alight on the above ominous words, and we were induced to examine more closely.—Some poor wanderer was arraigned before the Police Court of this city. He was among the crowd of wretchedness gathered from the streets and grog-shops of this great city during the night, by the police department. He came from the lock-up on the living tide of ignorance, degradation, and misery that poured from the dark prisons into the audience-chamber of the Judge. It was not said that he was charged with any crime; that he had disturbed the peace, or interfered with the rights or property of others. He simply had "no, home—no means—no friends;" and for this he was sent to prison, to be fed on bread and water for a week!

Long as we have lived in towns and cities, this was to us a new aspect of social life, and a new feature in the dispensation of justice by municipal regulations. A man arrested on the street because he has "no, home" to go to; imprisoned all night with the refuse of society, because he has "no means" to barter for his liberty until morning; and then sent to jail for a week, because he has "no friends" to speak a word in his behalf! And this, too, in a christian city, and where officers of the law are sworn to administer justice!! We had learned, years ago, from the soundest legal authority, that every man was presumed to be innocent until he was proved to be guilty; but the rule is now reversed, and a man is presumed to be guilty, unless he can prove himself to be innocent: and this is especially so if he be so unfortunate as to have neither "home, nor means, nor friends."

But we did not commence writing for the purpose of giving our readers a glimpse of the proceedings of our criminal courts, or of the manner in which they deal out justice (?) and administer the law. This might serve as the foundation of an interesting article, but it is a little out of our line. The men who (are supposed to) wear the ermine are public men, and their acts affect the public interest: they are, therefore, legitimate subjects of remark; but it belongs more particularly to the daily and weekly press. We have other imperative, and, we may add, more pleasant duties.

In the recesses of our Lodge-rooms, we are taught that a good and true Mason "is one to whom the burthened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence." It is our province, then, as it is our duty, to notice humanity in its aspects of woe and want; to look upon man in his condition of homeless and friendless wretchedness, and if possible, relieve his sufferings, and elevate him to happiness and usefulness. Much more useful and profitable lessons may be learned from regarding the necessities of men, than from gazing on the splendor and magnificence of pampered luxury, or moving in the pavilions of wealth and grandeur; for while virtuous poverty is driven out on the highway to die, conceited insolence and pampered crime revel in gilded saloons, and receive the homage of an unappreciating multitude.

The case presented by the motto at the head of this article had three aspects; or, rather, the character exhibited is made up of three negations—he had neither *home* nor *means* nor *friends*; and we know not how we can describe a condition more wretched, or more destitute of every element of happiness, than by the use of these words.

Reader, try to imagine your condition if you had no home. We shall not say, if you had no house of your own, in which you were master, and into which you had a legal right to go to the exclusion of any other person. To have a "home," it is not necessary to be the owner in fee simple of a large and splendidly furnished mansion, fitted up with all the appliances of art and luxury, inviting to quiet, repose, and comfort. A "home" may be but a small cottage or a rudely constructed log cabin; still, if it be the exclusive property of the individual even though his tenure be but for a month or a year, it is a "home." The toiling child of poverty turns to it when the day is past as to a harbor from the angry storms and dashing billows of his earthly voyage. He may have battled hard with life: from "early morn to dewy eve" he has braved the toil and struggle; but through it all, and beyond it all, there glimmers a ray from one loved spot that tells of repose and safety when the day is ended. Amid the unrest of that heaving sea over which he voyages, how often his eye turns to that loved "home,"—poor, and little, and unfurnished though it be. He can endure the toil; he can suffer the contumely of the rich oppressor; he can labor beneath the burning sun or through chilling blasts, for night will come by and by, and he can lay his wearied frame and aching head on his own pillow, though it be but of straw, and beneath his own roof, though it be of thatch or clapboards.

But what must be the condition of that one, who, when the day is

past, and wearied nature demands repose and refreshment, has no home on earth to go to!—no shelter for his head,—no fire-side of his own,—no retreat from the turbulent and stormy world! He has not even a little cottage in the suburbs of the city where he can retire for rest beyond the pulsations of its corrupt and troubled heart. He has no cabin on the edge of “the clearing,” or away out on the quiet prairie, to which he can turn for shelter and *feel that he has a right there*. He is but a waif afloat upon the social sea; and, day or night, he is doomed to be but the plaything of the wave and the wind. How gladly would he go at once to the bottom, or be cast a wreck upon the shore, if either would end his struggles or quiet the unrest of his panting soul!

But he has “no means.” This is another step in the way to despair. If he be destitute of a “home,” but have “means,” he can purchase the use of other’s homes. He can buy him a shelter when the night comes; he can secure a pillow for a price; and the means will furnish a temporary home wherever night may overtake him on the journey of life. But this man had no “means,” and, consequently, he had no home. If he can find some spot of earth not claimed or owned by others, he may lay himself down to rest and seek repose from the struggles of life: but he must be careful that the ground on which he stretches his weary limbs, and the stone on which he pillows his throbbing brow, are not claimed by some soulless being who will hand him over to the ministers of the law. Poor humanity! God has placed him on this earth; but others, more fortunate or fraudulent than he, allow him no spot on which to live—or die! He has no “means;” and this earth is no place for him!

But, one shade more on the gloomy picture,—he has no “friends.” No heart beats responsive to his; no eye looks kindly upon him; no hand is outstretched to greet him; “no man cares for his soul” or body. He is an alien to humanity; he shares not in its sympathies; God help him, he has no friends! He is destitute of a home; he has no “means” to purchase one, even for a night; and he has no “friend” to cheer or shelter him. No home but the grave; no means but in expectancy; no friends but the airy beings who hover round him from an unseen world! A demon’s heart would melt in pity over the lone and destitute wanderer: a savage would welcome him to a shelter for the night, and divide his last meal with him in the morning. But the legal guardians of a christian city drag him to a dungeon for the night; and a christian Judge commits him to prison in the morning! Why? He has no home—no means—no friends! He is poor; and the penalty is a prison, with bread and water for a week!

Now we ask if Masonry, with her Bible, would not have taught a

different lesson,—awakened a purer sympathy,—produced a different result? We do not say that christianity *cannot* remedy such things: we say it *can* do it, and *ought* to do it. We do not say that **Masonry** can accomplish what Christianity cannot: but we say that **Masonry** should alleviate the sorrows and dry up the tears of humanity, if christians *will* not. The work *ought* to be done—it *must* be done. If christian associations *will* not, then let some other instrumentality step in and accomplish the work and win the reward.

While we are telling tales we will tell another. We were sitting in the door of a friend's house recently in conversation with a lady. On the piazza of a house just opposite sat a little child—a beautiful, bright-eyed little girl, but thin and wan and pale. It may have been fifteen or eighteen months old. It became the subject of remark, and the lady related to us the following story. The child's mother died and left it to the care of a drunken father. That father had placed it in the family it was then in—a man and wife who had no children—and for a while paid them for taking care of it. Finally the father had left for “parts unknown,” the demon, whiskey, had driven him out a vagabond upon the world, and the poor little child had neither *friend*, nor *home*, nor *means*. The man and woman did not throw it into the street: they gave it something to eat: put it to sleep at night, alone, in a little crib *on a porch* of the second story, *without a bar to protect it* from the mosquitoes, while its christian (?) guardians slept comfortably in a room adjoining, with mosquito-bars around their bed! Furthermore, the lady informed us that the inhuman monster in whose charge the child was, angered at its crying, would sometimes knock it over by striking it on the head with his hand! The child could sit alone,—but was unable to walk; and even in that infant state was the victim of such brutal violence. We add, with a choking sensation and a blush of shame,—that man is a member of a christian church, and *prays long and loud!* Such is the story; and 'tis true. We tell it not with pleasure, but that earth may know of such inhumanity and provide a remedy.

Masonry has yet much to do: a wide field for culture; a thousand woes to alleviate. She must provide homes for the homeless; be a friend to the friendless, and a protector to the helpless. She must have an open ear to the cry of distress, and an open hand to the needy orphan. She must do what the church *ought* to do, but *does not*; and she must be content with the scoffs and jeers of those who claim to be holier than she; and wait for the reward until her work is done. Her mission is not yet ended; nor will it be until every tear is wiped away, and every cry of distress is hushed; and the woes that now afflict the world are removed, and the morn of a brighter and better day dawns upon

man, and earth recovers again the purity and peace of its early Eden. Until then, ye "moral builders," continue to work: your reward will be *ample*, as it will be *sure*.

We are charged, as Masons, with all manner of evil; we are suspected of collusion with the "evil one;" we are denied admission into some christian (?) churches, and driven from others after we are in, simply because we are Freemasons! Hunkerism, fanaticism, and one idea-ism are still, in some localities, in vigorous activity. There never was a time, when a living illustration of the glorious truths and principles of Masonry were more needed than just now? There never was a time when *labor* was more needed; when the tenets of the brotherhood should be marked on the face of society, and their vital influence felt in the hearts and homes and conditions of the wretched and the helpless, than just now.

Our numbers are immense; our influence in society, mighty; our means adequate to any reasonable enterprise. In our own favored land we are free-*men* as well as free-*masons*; and although *some* of the ecclesiastical associations of the day deny us the common charities of religion while we live, and, one, even christian burial when we die, yet God and Freedom and the Bible are on our side. We have capacities and means to do a great work, and minor objects should be laid aside; the gratifications of taste and pleasure, the discussions about trifles and the chasing of moon-beams should give place to *work*. The monuments of our speculative labors should rise up every where, moral beacons on life's stormy coasts, and shelters for the homeless and friendless. Be assured that our work shall one day be tried and tested. Before the tribunal of the GRAND MASTER of all, we must meet the "specimens" of our moral handicraft, and account for the time allotted us for labor.

We may do much; we may make our "mark" upon the world; we may leave an impression that will not be obliterated in the grave; we may prepare material and store up jewelry for another and greater Temple than that which once crowned the summit of Moriah. Our own individual, as well as our associated, interests demand that we do it; and the welfare of humanity in earth and heaven both require it at our hands. The homeless, the friendless, the destitute, as well as weeping orphanage and helpless widowhood, stretch out their appealing arms to us,—shall it be in vain: Let the world know and feel that the "Light" of Masonry not only dispels the darkness, but spreads a genial and reviving influence wherever it radiates: let that light not be the cold moon-beams of a frosty night, but the warm refreshing rays of the Sun in the opening spring time. Thus will Masonry accomplish her mission; close the mouths of gain-sayers; silence the cavillings of

fanaticism, and wake up a new song of joy from the crushed hearts of the destitute children of penury and misfortune : thus will Masonry become a helper in mitigating the woes that have settled upon human life, and brightening the path-way of earth's wandering children. Let Masons but honor their profession, and the profession will honor them.

DO YOU REMEMBER?

BY MRS. A. L. RUTER DUFOUR.

O do you remember
Our childhood's happy home ;
The woodland and the meadows,
And th' ocean's sparkling foam?
And how beneath the linden tree,
We conned our lessons o'er,
Or watched the evening shadows fall,
As we shall—nevermore.

Oh, do you remember,
Our girlhood's lovely spring,
When we like song-birds blithe and gay,
Were ever on the wing.
Our spirits full of youth and hope,
Unfettered oft would soar,
Our prayers and tears were mingled then
As they can—nevermore.

Now life's bleak December
Has changed our once bright curls,
But fondly we'll remember,
When we were blithesome girls.
Of all the loved and early friends,
Alone we tread time's shore—
The shadows lengthen—may we dwell
In heaven—for evermore.

Deceperitude and decay are written in every living thing. The cradle and the coffin stand in juxtaposition to each other ; and it is a melancholy truth, that so soon as we begin to live, that moment also we begin to die.

A THRILLING SEA STORY.

If any one can read the following graphic and thrilling story without having his nervous system disturbed, it is more than we can do. Its connexion, too, with "old Ironsides," the favorite national vessel, around whose history cluster so many patriotic recollections, makes it additionally interesting. Read it by all means. [ED. REVIEW.]

"It was, says an eye-witness, at the close of a stormy day, in the year 1835, when the gallant frigate *Constitution*, under the command of Captain Elliott, having on board the late Edward Livingston, then Minister at the Court of France, and family, and manned by nearly five hundred souls, drew near to the "chops" off the English channel. For four days she had been beating down from Plymouth, and on the fifth at evening, she made her tack for the French coast.

The watch was set at eight, P. M., the Captain came on deck soon after, and having ascertained the bearing of Scilly, gave orders to keep the ship "full and bye," remarking at the same time to the officer of the deck, that he might make the light on the lee beam; but, he stated, he thought it more than probable that he would pass it without seeing it. He then "turned in," as did most of the idlers, and the starboard watch.

At a quarter past nine, P. M. the ship headed west by compass, when the call of "light ho!" was heard from the foretopsail yard.

"Where away?" asked the officer of the deck.

"Three points on the lee bow," replied the lookout man, which the unprofessional reader will understand to mean very nearly straight ahead.

At this moment the Captain appeared and took the trumpet.

"Call all hands," was his immediate order.

"All hands!" whistled the boatswain, with the long shrill summons, familiar to the ears of all who have ever been on board a man-of-war.

"All hands!" screamed the boatswain's mate, and ere the echo died away, all but the sick were on deck.

The first thing that caught the eye of the Captain was the furled mainsail, which he had ordered to be carried throughout the evening—the hauling up of which, contrary to the last order he had given on leaving the deck, had caused the ship to fall off to leeward two points, and had thus led her into a position on a "lee shore," upon which a strong gale was blowing her, in which the chance of safety appeared to the stoutest nerves almost hopeless. That sole chance consisted in standing on, to carry us through the breakers of Scilly or by a close

graze along their outer le'ges. Was this destiny to be the end of the gallant old ship, consecrated by many a prayer and blessing from the heart of the nation?

"Why is the mainsail up, when I ordered it set?" cried the Captain, in a tremendous voice.

"Finding that she pitched her bows under, I took it in, under your general order, sir, that the officer of the deck should carry sail according to his discretion," replied the lieutenant in command.

"Heave the log," was the prompt command to the master's mate.

The log was thrown.

"How fast does she go?"

"Five knots and a half, sir."

"Board the main tack, sir."

"She will not bear it, sir," said the officer of the deck.

"Board the main tack," thundered the Captain; "keep her full and bye, quarter-master."

"Aye, aye, sir."

The tack was boarded.

"Haul aft the main sheet!" shouted the Captain; and aft it went like the spreading of a sea bird's wing, giving the huge sail to the gale.

"Give her the lee helm when she goes into the sea!" cried the Captain.

"Aye, aye, sir, she has it," growled out the old sea-dog at the binnacle.

"Right your helm; keep her full and bye!"

"Aye, aye, sir, full and bye she is," was the prompt answer from the helm.

"How fast does she go?"

"Nine knots and a half, sir."

"How bears the light?"

"Nearly abeam, sir."

"Keep her away half a point."

"How fast does she go?"

"Nine knots, sir."

"Steady so!" returned the Captain.

"Steady!" answered the helmsman, and all was silent as the grave upon that crowded deck, except the howling of the storm, for a space of time that seemed to the imagination almost an age.

It was a trying hour to us; unless we could carry sail so as to go at the rate of nine knots an hour, we must of necessity dash upon Scilly; and who ever touched upon those rocks and lived during a storm?

The sea ran very high, the rain fell in sheets, the sky was one black

curtain, illuminated only by the faint light which was to mark our deliverance, or stand a monument of our destruction. The wind had got above whistling—it came in puffs that flattened the waves, and made our old frigate settle to her bearings, while every thing on board seemed to be cracking into pieces. At this moment the carpenter reported that the left bolt of the foreshroud had drawn.

“Get on the luffs, and set them on all the weather shrouds. Keep her at small helm, quarter-master, and ease her in the sea,” were the orders of the Captain.

The luffs were soon put upon the weather shrouds, which, of course, relieved the chains and channels; but many an anxious eye was turned toward the remaining bolts, for upon them depended the masts; and upon the masts depended the safety of the ship—for with one foot of canvas less she could not live fifteen minutes.

Onward plunged the over-laden frigate, and at every surge she seemed bent upon making the deep the sailor’s grave, and her live oak sides his coffin of glory. She had been fitted out at Boston when the thermometer was below zero. Her shrouds of course, therefore, slackened at every strain, and her unwieldy masts—for she had those designed for the frigate Cumberland, a much larger ship—seemed ready to jump out of her.

And now, while all was apprehension, another bolt drew—and then another—till at last our whole stay was placed upon a single bolt less than a man’s wrist in circumference. Still the iron clung to the solid wood, and bore us alongside the breakers, though in a most frightful proximity to them. This thrilling incident has never, I believe, been noticed in public, but it is the literal fact—which I make not the slightest attempt to embellish.

As we galloped on—for I can compare our vessel’s leaping to nothing else—the rocks seemed very near us. Dark as was the night, the white foam scowled around their black heads, while the spray fell over us, and the thunder of the dashing surge sounded like the awful knell the ocean was singing for the victims it was eager to engulf.

At length the light bore upon our quarter, and the bold Atlantic rolled its white caps before us. During this time all was silent, each officer and man was at his post, and the bearing and countenance of the Captain seemed to give encouragement to every person on board. With but a bare possibility of saving the ship and those on board, he relied on his nautical skill and courage, and by carrying the mainsail, which, in any other situation would have been considered a suicidal act, “he weathered the lee shore, and saved the Constitution.”

The mainsail was now hauled up by light hearts and strong hands,

the jib and spanker taken in, and from the light of the Scilly, the gallant vessel, under close-reefed topsails and main trysails, took her departure and danced merrily over the deep toward the United States.

"Pipe down!" said the Captain to the first lieutenant, "and splice the main brace."

"Pipe down!" echoed the first lieutenant to the boatswain.

"Pipe down!" whistled the boatswain to the crew, and "pipe down" it was.

"How near the rocks did we go?" said I to one of the master's mates the next morning.

He made no reply, but taking down a chart, showed me a pencil line between the outside shoal and the Light House Island, which must have been a small strait for a fisherman to run his smack through in good weather by daylight.

For what is the noble and dear old frigate reserved?

I went upon deck; the sea was calm, a gentle breeze was swelling our canvas from our mainsail to royal, the Isle of Scilly had sunk in the eastern waters, and the clouds of the dying storm were rolling off in broken masses to the northward and westward, like the flying columns of a beaten enemy.

I have been in many a gale of wind, and have passed through scenes of great danger, but never before nor since, have I experienced an hour so terrible as that when the Constitution was laboring with the lives of five hundred men hanging on a single small iron bolt, to weather Scilly, on the night of the 11th of May, 1835.

RIGHT OF A GRAND LODGE TO TAX THE CRAFT.

MONTICELLO, ARK., Sept. 19th, 1854.

BRO. MOORE:—* * * * * Another object of this letter is, to have your opinion concerning a resolution passed at the meeting of our last Grand Lodge, and which now bids fair to scatter confusion, discord, and, according to the opinion of some brethren, rebellion amongst us. This is to be regretted the more, as Masonry has just begun to diffuse her light and knowledge where a few years ago confusion reigned, and darkness held undivided sway. The following is a copy of the resolution:

"Resolved, That in order to establish a reliable and permanent fund for aiding in the erection of the buildings, and for the endowment of the professorship of St. John's College of Arkansas, there be hereafter

levied and collected an annual rate and contribution of two dollars upon every affiliated Mason in the jurisdiction ; one half such contribution to be payable by the first of April and one half by the first of October in each year, to the Secretary of the Lodge to which the brother paying such rate belongs."

There are five other resolutions passed defining the mode of collecting, paying out, &c., which I deem unnecessary to copy. I wish to know of you if this resolution is constitutional and binding upon every Mason within the jurisdiction of the Grand Lodge. Some of the subordinate Lodges have sent forward the tax levied ; others have sent it up accompanied with a petition for its repeal ; others again have sent up their protest denouncing it as being illegal and unconstitutional, and a precedent that may ultimately bear upon the cause of Masonry with a heavy hand.

Among the last mentioned Lodges is ours, Eureka No. 40, and there are some Masons who profess to be far advanced in its mysteries, say we will lose our charter, and that the members thereof will be cut off forever from its beauties and its teachings. I am one of those who voted for the protest, and who did it as much from the inherent principle of right implanted in the breast of every American, as in the faith of the justice and equity of Masonry ; and although a young and not for advanced one, I feel a love for her ancient and wise teaching, which I would give up, not only with reluctance, but with grief.

With assurance of regard and esteem, I remain,

Faternally yours, &c.

W. D. M.

We have received a number of letters from different points and brethren in Arkansas, proposing, substantially, the same question and soliciting an answer. Some desire a reply in the Review, and others request a private note. As we are just now extremely busy, and as the question is one of general interest, affecting not only the Craft in Arkansas, but in every jurisdiction, we have concluded to express our opinion in the Review. It will save us the labor of writing many letters on the same subject, and at the same time our "opinion," whatever it may be worth, will be public and accessible to all. Besides, if our "opinion" be erroneous, it will be more likely to attract the attention of the "Master Workmen," and be corrected.

To what extent, then, has a Grand Lodge the power to collect a revenue from the members within its jurisdiction ? We reply just to that extent conceded to it in its particular Constitution, *and no farther.*

A Grand Lodge, as now constituted, is not an original feature in Masonry, but the product of circumstances. The condition of society

and the spread of the Art, seemed to require a Grand Lodge, and it was created. All legislative power had, previously to 1717, existed in the Craft assembled in General Convention. For convenience and safety, a delegated Grand Lodge was organized, and certain *specified* powers vested in it: it can go to the extent of those vested powers, *but no farther*. If additional power is needed or desired, it must be solicited of, and granted by, the powers which created it—the Craft themselves.

We know not what particular powers are vested in the Grand Lodge of Arkansas by its Constitution,—having never seen that document; but, as a general thing, Grand Lodges have authority to require the members of the Order residing within its jurisdiction, to contribute a sufficient amount to defray its necessary expenses—and *nothing more*. If this be the case with the Grand Lodge of Arkansas, it can go no farther. The powers of a Grand Lodge, with reference to taxation, must be strictly construed; and an express grant would be necessary, in our opinion, to justify it in collecting a revenue for other than its necessary expenses.

But may not such power exist by implication? We think not. The object of a Grand Lodge is to superintend the labors of the subordinate Lodges, and see that they keep within the “Landmarks” of the Order; to create new Lodges when deemed necessary; to preserve harmony and decide questions between existing Lodges, and to sit as a court of final appeal in the adjudication of masonic offences. A Grand Lodge has power, either express or implied, to raise sufficient funds by taxing its subordinates, to defray its necessary expenses while in the discharge of its legitimate duties; but power *beyond* that must be *expressly granted*, or it does not exist.

Not even as a charity fund, has a Grand Lodge the right to collect a revenue, unless expressly provided for in its Constitution. A *subordinate* Lodge has, inherently, the right to do so to a reasonable extent; nay, it is its *duty* to do so. But this right, privilege, or duty, is limited to a subordinate Lodge. The work of dispensing charity is its legitimate and appropriate work—we had almost said its *only* work, beyond the conferring of degrees. But the bestowment of charity does not enter into the design or purpose of a Grand Lodge.

But supposing that a Grand Lodge has, inherently, the right to collect a revenue to be dispensed in charity, does the building and endowment of a college come within the definition of “Charity,” as understood among Masons? We think not. It goes too far: it claims too much. If a Grand Lodge can legally collect funds from its subordinates to educate one child, or fifty children, it can just as legally collect funds to educate all the children of the State. But it may be said that

its designs are only to educate poor children, or orphan children of Masons. But who granted it the power to do so? Whence is it derived? If it can tax the Craft to educate the children of one Mason, it has the same right to levy a tax to educate the children of every Mason in the State.

We admit that the education of the poor and the orphan, especially if they be children of Masons, is a charitable work, and highly commendable. If a subordinate Lodge can do this work within its jurisdiction, without oppressing its members, or compelling them to trespass upon the duties which they individually owe to their families, it is right and proper. Or if the free-will offerings of the Craft, or of the Lodges, will enable the Grand Lodge to perform this work, it might be well; but that body has, in our opinion, no legal, inherent, right or power to compel the members under its jurisdiction to contribute for that purpose.

But are we not bound to submit to the edicts of the Grand Lodge? Yes; we must "strictly conform to every edict of the Grand Lodge, or general assembly of Masons, *that is not subversive of the principles and ground-work of Masonry.*" And we are to "submit to the awards and resolutions of our brethren, when convened, in every case *consistent with the Constitutions of the Order,*" but no further.

We have thus frankly expressed our "opinion;" we might say much more in justification of it, but we have neither room nor time; nor do we think there is a necessity for it. We hope the brethren immediately interested in this question will *calmly* consider it, *kindly* discuss it, and *wisely* decide it. Do all the good you can *legally* and *harmoniously*, but not at the sacrifice of the first principles of the Order. [ED. REVIEW.]

WHERE SHALL I SPEND ETERNITY?

A lady had written on a card, and placed on the top of an hour-glass in her garden-house, the following verse from the poems of John Clare. It was in the season when the flowers were in their highest glory:

"To think of summer yet to come,
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be!"

The next morning she found the following lines in pencil, on the back of the same card:

"To think when heaven and earth are fled,
And times and seasons o'er;
When all that can be shall be dead,
That I can die no more!
O! where will then my portion be?
Where shall I spend eternity?"

MASONRY IN OHIO.—HISTORICAL AND BIOGRAPHICAL.

BY THE SON OF A PIONEER MASON.

CHAPTER II.

GENERAL RUFUS PUTNAM,

THE FIRST ELECTED GRAND MASTER OF OHIO.



First among the pioneer band who crossed the Alleghenies and penetrated the wilderness of the Northwest, was the brave Anglo-Saxon descendant of the Puritans, whose name stands at the head of this chapter. Born and reared as he was among the granite hills of New England, and descended from a stern and sturdy stock, it might have been expected that he would have, under such circumstances, developed a character corresponding, in a great extent, to that which the faithful pen of history has so graphically delineated.

The portrait we give of him is copied from that published by the "Ohio Historical So-

ciety," in Hildreth's Memoirs of the pioneer settlers in Ohio.

The family records show that Rufus Putnam was born in the town of Sutton, Massachusetts, on the 9th of April, 1738. His father, who was a man of great integrity and uprightness of character, and who occupied several post of honor, among which was that of being a representative in the Colonial Assembly of Massachusetts, died when young Rufus was in the seventh year of his age. While residing with his maternal grand mother, which was a period of two years, he was sent to school, and progressed so far in his studies as to be able to read with considerable accuracy. After this, his mother married a man who was not only illiterate himself, but was disposed to keep all others under his control in the same state of ignorance. Like some of the present day, he conceived that education was of but little importance, and the rude unshapen ashler just from the quarry of nature, was as well fitted for the fabric of society as the hewn, squared, and polished stone. Young

Putnam, however, had tasted the inspiring waters of the Pierian spring, and the draught was too exhilarating to allow him to sit down contented with the mere taste. A thirst for knowledge had sprung up in his ardent and inquisitive mind which urged him on at all hazards, and in the midst of the most trying embarrassments, to quench that thirst at the fountain of learning. Having no books of his own, and being unable to purchase any, he devised a plan which under ordinary circumstances his proud spirit would not have allowed him to adopt. It was, however, not dishonorable, humiliating as it might seem at the present day, and we only mention it to show the energy and perseverance of a youth in quest of knowledge. The expedient was this: Capt. Sadler, his step-father, kept a kind of a public house, and young Rufus would make himself useful by particular attention to travelers, anticipating their wants and proffering his services. For his diligence and industry in attending upon the guests, he occasionally received small sums of money, which he carefully laid by until he had sufficient to purchase some powder and shot. With this ammunition, and an old shot gun which was about the house, he sallied forth to the woods for game. So successful was he in hunting, that from the proceeds of the game which he killed with the old shot gun, he was enabled to purchase a spelling book and an arithmetic. From these two primary text books he laid the foundation of an education, and without the aid of a teacher, made considerable progress in learning. He also, in the meantime, learned to write and make figures in a legible manner, progressing in a short time to the rule of three, guided only by the directions laid down in the book.

What sublime emotions must have filled his mind, as step by step, he advanced along the mysterious path and approached the temple of the exact sciences without a guide? Thus he continued working his way until he arrived at the age of sixteen, when he was apprenticed to the millwright trade. In his indenture there was no provision made for schooling, and as his employer was of the same opinion of Mr. Sadler, in regard to the inutility of learning, his way to advancement was again hedged up. But nothing could deter him from pursuing his studies. After the toils of the day were over, he would sit up the long winter nights and pore intently over, his arithmetic. Geography, history, and grammar and science, rewarded this faithful devotee of learning by pouring rays of light upon his mind. Not many young men of the present day could be found who under such discouraging circumstances would have risen above them as he did.

In the prosecution of his trade a knowledge of the science of mathematics was particularly serviceable, and especially that which pertained

to geometry; hence, as he progressed in his trade and study, it was not long until he became acquainted with circles and squares and angles, and was able to draft a plan embracing all the complex machinery of a mill. With the expansion of his mind came the growth and maturity of his physical man, which was developed in such a remarkable degree that at the age of eighteen his herculean well proportioned frame rose to the height of six feet. In all athletic exercises he was renowned not only for his strength and power of endurance, but for his great activity. Young men of the present day can see by this, as one of the many examples furnished by the history of the past, of what stuff the patriots of the revolution were composed.

The same year in which he entered upon his apprenticeship the war between Great Britain and France commenced in this country. In all the battles which had been fought he took a most lively interest, and as the accounts of the battles would come to his ears, associated as they were with the defeat of General Braddock and the military heroism displayed by his relative, Captain Israel Putnam, his mind was fired with martial zeal, and he sighed to enter the field in defence of the colonies against the aggressions of the French. Accordingly, in his nineteenth year, he enlisted as a private soldier in the company of Captain Learned, consisting of a hundred men, many of whom were his associates and acquaintances. It was not long after his enlistment that the company were ordered to march to the place appointed for rendezvous, which was at Kinderhook, on the Hudson river, about eighteen miles below Albany. During all of this and the subsequent campaign, Putnam kept a journal of all the important incidents that transpired. He had a profound respect for his captain, and remarked in his journal, that he prayed regularly night and morning with his men, and observed the Sabbath with scrupulous exactness, reading a sermon on that day. A deep and abiding regard has always been held for religion by the puritans, whether under the command of Cromwell, King George, or Washington. Never engaging in a war for the mere sake of conquest where no principle was involved, they were thus thrice armed in the justice of their quarrel, and hence it was that final victory generally perched upon their standards.

It would make our sketch entirely too lengthily to follow our young hero and give an account of his adventures as he went from place to place, marching with his company to Greenbush and the Hoosack river and Stillwater and Saratoga and Fort Edward, together with the hardships and dangers he encountered when he went out accompanied by a detachment of men to reconnoiter the southern extremity of Lake Champlain, being forty-eight hours without rest or food: nor yet can we tell

of the terrible conflict connected with the capture of fort William Henry, near the head of Lake George, by the French General Montcalm, and the horrid butchery of the provincials by the Indians that ensued after the surrender. These scenes, however interesting in the life of a soldier, and, however important they might prove in developing the history of his eventful and heroic life, for the reason above stated cannot be given in a sketch which is designed more to present his life in a somewhat different and more specific phase than the general historian is wont to give.

Having served out the time of his enlistment in the army, and the British commander refusing to grant him a discharge, he resolved, with his company, to leave the service. The circumstances connected with their departure and the dreadful hardships they encountered, are given by S. P. Hildreth, M. D., in his "Memoirs," as follows :

"From the movements of the commander of the stockaded garrison, Capt. Skene, afterward major, and proprietor of Skenesborough, they began to suspect he intended to retain them in service beyond the time of their enlistment. The Provincials were quartered in huts by themselves, a short distance from the post, which was guarded by a company of British regulars. Having decided on making a push for home, as soon as they considered themselves fairly at liberty, previous arrangements were made for the journey, by preparing snow shoes for each man, as there was no possibility of marching through the woods, where the snow was three or four feet deep, without this ingeniously contrived Indian apparatus, which had been adopted by the New Englanders from them. Capt. Learned, who had just returned from a furlough to Massachusetts, when made acquainted with the design of his men, approved of their plan, and said he would lead them, unless he could procure their regular discharge. Mr. Putnam observes on this transaction, that he thought well of the captain at the time, but had since learned, that for an officer to desert his post is unpardonable.

On the 2d of February, Capt. Skene ordered the Provincials into the fort, and read a letter from Gen. Abercrombie, directing him to persuade the Massachusetts men under his command, to tarry a few days, until he could hear from that government, and know their intentions in regard to them. To this they replied, that he is a good soldier who serves his full time, and that the province had no farther concern with them ; neither would they remain any longer. Capt. Skene threatened them with death if they departed without a regular discharge, and ordered them back to their barracks. He, however, took no forcible measures to detain them, nor did he search their huts for the *snow-shoes*, which they took the precaution to secrete under the snow. Their huts were

sheltered by a high bank, out of sight of the fort, which screened their movements from observation.

Firm to their purpose, about three o'clock in the morning on the 3d of February, they marched off as silently as possible, seventy in number, under the command of Capt. Learned and Lieut. Walker; leaving Lieut. Brown, and a few invalids, who did not choose to join them. After leaving their barracks, they had a level piece of intervalle, bordering the Hudson, about half a mile wide to cross, exposed to the artillery of the fort, had they been discovered by the sentinels, which was the reason of their departure at night. They did not fear any opposition from the men in the garrison in the open field, as they outnumbered them. As to provisions for the march, they had provided as well as they could, by saving a portion of their daily rations for a week or two previous, and had hoarded up in this way, two or three days' allowance. The distance to Hoosack fort, as it was called, a small stockaded garrison belonging to Massachusetts, was thirty miles, and was allotted for two days march. The snow in the woods was deeper than expected, and made the traveling laborious for the leading men of the file, while those who followed after had a pretty firm path. The second day of the march was in a snow storm; nevertheless, they bore manfully on, directing their course for Hoosack river, which was to be their guide to the fort; but during the snow storm they became bewildered, and falling on a westerly branch instead of the main stream, it led them far out of their course, and at night they encamped without reaching their desired haven. Two turkeys were killed during the day, which aided their scanty stock of food. On the third day's march, they decamped very early, confident of reaching the fort before noon, but mid-day passed by, and night arrived without the sight of it. One turkey was killed, and the camp formed with heavy hearts; which was done by kindling fires against a fallen tree, and lying down on the snow with their blankets, in the open air. Their provision was now nearly spent, and they were led, reluctantly, to believe, that they were actually lost in the woods. Several of the men, from the extreme severity of the weather, had frozen their feet; and one had lost a snow shoe by breaking through the ice.

On the fourth day the march continued up the stream until noon, when they concluded to alter their course. This branch of the Hoosack, it seems, led up into the New Hampshire grants, afterwards Vermont, where the town of Bennington was subsequently built. The direction of the march, by the advice of Capt. Learned, was now about southeast, over a hilly broken region, and the sun went down as they reached the top of a high mountain, which appeared to be the water shed, or

dividing ridge between the streams which fell into the Hudson and Connecticut rivers. The weather was excessively cold, and the snow five feet deep. On the morning of the fifth day, after a very uncomfortable night, thirty of the men, Mr. Putnam being one of them, breakfasted on a small turkey, without salt or bread. After traveling about five miles they fell on a small branch, running southeast, down which they followed until several tributaries had enlarged it, by night, to a considerable river. All this day they had no food but the buds of the beech trees, and a few bush cranberries. At night they encamped, weary and faint, but not disheartened. The sixth day's march was continued along the course of the river discovered the day before, which none of them knew the name of, in a broken, hilly region, not very favorable to the point of compass they wished to follow. The weather was cold and stormy, while the men were so feeble and lame from frozen feet, that only a few were able to lead the trail, and break the path in the snow. By marching on the frozen river, the lame men found a smooth path, or it is probable some of them would have perished. At night they encamped by tens in a mess. As it happened they had with them one dog, and only one. He was large and fat. At night it was concluded to kill him for supper. This was done, and his body divided into seven portions, or one part to every ten men, the entrails falling to the butcher as his fee; and as he belonged to Mr. Putnam's mess, they made their supper on the fat. On the morning of the seventh day, his men breakfasted on one of the feet, and a hind leg cut off at the gambrel joint, which being pounded and roasted in the embers, so as to separate the bones of the foot, made quite a palatable viand to a hungry stomach. That day the party confined their march to the river, and about noon came to a spot where some trees had been recently cut for some shingles. This was the first sign of inhabitants they had seen, and it revived their drooping spirits. At sunset one of the men noticed a small stream putting in on the left bank, which he recognized as Pelham brook, and that Hawk's fort, on Deerfield river, was not more than three miles distant. This latter river is a branch of the Connecticut.

Their leader now ordered two men to go forward to the fort, and make provision for the arrival of the party in the morning, which was a wise measure, and directed the most active men to make fires for the more feeble and lame ones as they came up, which happily they all did by dark. That night Putnam's mess supped on the thigh bone of the dog, made into soup, with a small bit of pork and a little ginger, which made a very palatable dish. With respect to the flesh of a dog, he observes, "since the experience of that day, I have believed it to be very good meat, and could eat it at any time without disgust." This goes to con-

firm the experience of Lewis and Clark's men in their journey over the Rocky mountains, who lived on it for weeks, and preferred it to any other meat.

On the eighth day's march, which was the 10th of February, early in the forenoon, they met some men from the fort, coming to their relief with slices of bread and meat, to appease their appetites and enable them to reach the post, where they were received with great kindness. Many of the men were badly frozen, and nearly exhausted with hunger. As a proof of the vigor of his frame, Mr. Putnam carried the pack of a sick man in addition to his own, and was always one of the leaders in breaking the path; although he felt the cravings of hunger, yet never failed in vigor or activity. One cause of this he attributes to the use of a little honey, which one of his mess had in a bottle, about a pound weight. Into this *honey bottle*, each man dipped the end of a rod and put to his mouth, and not like Jonathan into a *honey comb*."

After remaining at home for several months, he again enlisted in the provincial service. The regiment to which he was attached rendezvoused at Northampton, Massachusetts, and in June marched to Albany. Soon after the arrival of the regiment at this latter place, he was detached with a party of eighty other artisans, and ordered to the head of Lake George to erect works in advance of the army. Next in the order of events in the life of Putnam followed the attack on Fort Ticonderoga, which in his estimation from the strength of the fortifications and the want of force to overcome them on the part of the provincial army, he considered "the most injudicious, and wanton sacrifice of men that ever came within his knowledge or reading." Thus he continued in the service, faithfully discharging his duty until its close, when he returned to his native place and passed the winter. Such was his loyalty and so strong was his desire to see the country delivered from the invaders, that we find him again enlisted in the provincial service and engaged in an attack upon Fort Ticonderoga. This attack was attended with success, inasmuch as the French, after keeping up a regular discharge of artillery, while they were erecting their batteries, silently evacuated the fort, and withdrawing to Crown Point, a strong post on Lake Champlain, which, for fear of its falling into the enemy's hands, they blew up, and from thence proceeded to Montreal. These victories on the part of the provincials led to the final expulsion of the French from North America. After the close of this campaign during which he was promoted to the office of an orderly sergeant, he retired to a farm in New Braintree, which he had purchased with the avails of his wages and bounty.

In March, 1750, orders were issued by the Provincial government to raise troops for another campaign. He accordingly enrolled himself

again, and was made a recruiting officer, in which capacity he was very successful. While occupied in this service he received a commission as ensign in Col. Willard's regiment. His company was stationed on the landing at the outlet of Lake George, where it remained until the end of the campaign, at which time he returned to his farm and engaged in building mills, farming and surveying, for a period of seven or eight years. During this period of rest from the toils of war he engaged ardently in his favorite studies, and his subsequent life shows that he made a proficiency in the practical sciences which eminently fitted him for the various posts he was called to fill, and that in a much higher degree than many who have enjoyed the advantages of a West Point education. In the mean time he was happily united in marriage to the woman of his choice, and passed the time pleasantly in the various pursuits which elicited his attention.

The next thing of particular interest which occurred in the history of Mr. Putnam, was that of his appointment with Col. Israel Putnam and Captain Enos, to explore some lands in East and West Florida, which the king and council had granted to British troops engaged in the provincial war. These lands were to be donated by the governors of the different provinces where they were located, to the officers and privates of the army, according to their rank. The company took shipping at Norwich, and in due time reached the town of Pensacola, where they were received and treated very kindly by Governor Chester and his council. Mr. Putnam was appointed by the Governor a deputy surveyor of the province of West Florida, and under his jurisdiction, the company started out upon their tour of exploration. They ascended the Mississippi, on both sides of which spread out a dense wilderness, until they had penetrated as far as the northern provincial line of West Florida, and even farther, as the angry looks of the Indian tribes abundantly gave evidence. Here, on the waters of the Big Black and Yazoo rivers, they found good lands covered with immense canebrakes, though in some places hilly and broken, with extensive forests of trees of various kinds.

After having concluded their tour of exploration, they returned to Pensacola, and Mr. Putnam, at the request of the Governor, made a draft of the townships of land they proposed to locate. They then embarked for home, which they reached after an absence of eight months, and laid the result of their observations before the military land company. So favorable was the impression made upon the company in regard to the desirableness of the country as a place of residence, that they resolved to prosecute a settlement, and, during the autumn, winter, and spring, of 1773-4, several hundred families embarked from Massa-

chusetts, Connecticut, and several other places, for the purpose of settling on the lands explored. They were doomed, however, to disappointment. On the 6th of October of the latter year above-mentioned, Governor Chester received an order from the king and council, prohibiting him from granting any more lands either on family rights or on purchase, until the king's pleasure should be further certified to him. Thus the land office was shut before any of the emigrants arrived, and indeed, before any of them sailed, and was never opened afterwards. When they did arrive, it was so late in the season that many of them sickened and died in that new climate, and the war which soon followed, put an end to the prosecution of a settlement on the vacant lands which the Governor humanely permitted them to occupy.

(TO BE CONTINUED.)

"THAT HIGHER STAND."

SHELBYVILLE, Ind., Sept. 30th, 1854.

BRO. MOORE,—We have received and have just finished the first number of the new volume of the Review, and we are pleased to see that the appearance, though always good, is much improved—but we are much more delighted with the contents. How much more pleasant it is whilst reading any thing on the subject of Masonry, to feel that you are reading the truth, than after you have read and read on until your very eyes ached, to have it to say this is all fancy—all fiction. No, no, *Masonry needs no sugar coated pills*, but the truth in its pure and naked essence.

There is, however, one article under the head of "a higher stand," on page 26, which may perhaps mislead some in the position heretofore occupied by the Craft in this State. The position taken by the Grand Lodge of Indiana, in 1853, in which you say the Craft in Arkansas and Iowa have followed in quick succession, was no new position assumed by her, but only a re-enactment of the same edict, in substance, as put forth to the Craft at the very first session of the Grand Lodge after her organization in 1818. This was repeated in substance in 1828, and again repeated in 1844, and again *only* repeated in 1853. We therefore think that the Grand Lodge of Indiana has always occupied the "*higher stand*." The Craft in Indiana owe a great debt of gratitude to those noble and praiseworthy pioneers that have thus planted so deep and so broad those glorious and heaven-born principles of Freemasonry in the fruitful soil of Indiana, that has germinated and is now produ-

cing such rare and bountiful blessings ;—and we, their sons and successors, would be unworthy even to be called by their names should we suffer even one sprig, however small, to be ruthlessly torn from the laurels they have so nobly won, *much less wear it ourselves*. Ay, indeed, do the Craft in Indiana owe them a debt of gratitude which we fear we will never repay—for they not only thus implanted amongst us the pure principles of Masonry by which we have been so much benefitted, but they fought for us the great battle of Anti-masonry, which for six long years, from 1828 to 1834, raged with such unrelenting fury that for a time it seemed as though all the powers of darkness, backed by the artillery of the infernal regions, were let loose to destroy them; but at last they conquered, and a glorious prize for us did they win;—and now, whilst we enjoy the blessings, let them share the honors.

Herewith I send you a Circular, put forth by the Grand Lodge in 1834, and is consequently now twenty years old. We think the document speaks for itself, and shows something of the spirit of the Craft in Indiana at that time, and the trying scenes through which they were then passing. Some of those noted Craftsmen you knew,—how they lived and labored and battled for the truth, you also know. The most of them have now gone to that “*bourne from whence no traveler returns*.” a few still remain to enjoy with us the rich fruits of their toils and their labors.

Fraternally,

WM. HACKER.

“VALE OF TIOGA.”

BRO. MOORE :—The glad spring time—the bright, beautiful summer, have alike passed away, and you, dear Mr. Editor, have not been persuaded to come and see whether our sweet vale of Tioga is a veritable reality, or only a pleasant fiction. But even now, although so much that is lovely in nature is fading away,—although the flowers are breathing out their last faint perfume ; the full, thrilling chorus of our forest warblers exchanged for the soft, plaintive farewell refrain ; and amid the luxuriant foliage of tree and shrub, the sere and yellow leaf is making itself visible : Yet even now we will be glad to show you that all we are losing in nature’s *loveliness*, is made up a hundred fold in the *grandeur* of our autumnal season. The change is stealing upon us very gradually, but each day is unfolding some new wonder and delight.

We would not undervalue your own western scenery, the beauty of your vast flower-gemmed “prairies,” your “ocean of land,” and all those fine distinctive features which make the West so rich in attrac-

tions,—yet still we cannot help thinking that here nature makes up a toilet altogether unrivalled. From our peculiar location, the advantage of our mountain ranges, clothed from base to summit with such innumerable varieties of forest trees, the effect of their many colored hues must be gorgeous beyond description. Every tree, bush, and shrub, wears a livery of its own, and every imaginable shade, from the palest gold to deepest crimson, is blended with an artistic skill which speaks in mute but most eloquent language the goodness and wisdom of that Being by whose word all things are,—by whose almighty power all things exist.

It is difficult, however, to look upon these rapid changes of season without a slight feeling of sadness,—we admire the order and harmony with which they successively pass away, but we cannot behold the falling leaf, the destruction of those countless little beings who have sported in the summer sunbeams, and filled the air with their joyous breathings, without a shadow resting upon the spirit, and we sigh involuntarily for the evanescence of all things earthly.

But we will indulge in this only to gather instruction, for there is an influence in this season unlike all others,—a deep spiritual influence which we cannot well resist. It steals over us with a holy spell, our stormy rebellious feelings are hushed,—we are chastened, subdued; better thoughts arise, better resolves for the future,—and we mean more diligently to strive for *clean hands and a pure heart*.

If in the fading beauties of nature around us we read lessons of decay and death, we know that in ourselves, too, there is a wearing away of the bloom and freshness of life, a weakening of the silver cord which connects the material with the spiritual, and as we look to the interval of rest which comes alike to nature and to man,—we rejoice in the certain hope of a bright and glorious awakening at the appointed time.

But pardon me, dear sir,—I have been beguiled into a moralizing very tiresome, I fear, and run quite away from “description.” Some time, I trust, *your* pen will do better justice to these subjects, and give to your many readers a clearer impression of our mountain home.

Pa., Oct. 7, 1854.

MARY.

“The very foundation principle of Masonry is the exclusion of religion and politics; because the Lodges ought to admit men of all religions and political opinions. The tenets of our profession all unite to conciliate true friendship amongst the members of the masonic family, and to embrace men of every country and sect, who have been initiated into its mysteries.”

FROM THE GRAND LODGE OF OHIO.

TO MY OLD ARM CHAIR :

MY WORTHY FRIEND :—It is a year since I addressed you a line from this beautiful city ; and here I am again, in attendance upon our annual convocations. I hardly know why it is, but whenever I visit this “ ancient Metropolis,” I feel a quiet and contentedness—a home-like, pleasurable emotion, that I enjoy nowhere else except at my own fire-side. There is such a contrast between the noise and dust—the rush and turmoil—the pushing and driving and restless anxiety so visible in the neighborhood of our *sanctum*, that it is really a pleasure to spend a week or two here. It is so quiet and rural, the citizens are so courteous and social, and there are such abundant evidences of “ peace and plenty,” within and around this beautiful little city of the “ old settlers,” that a few days spent here seem like a “ sabbath day’s” rest in the journey of life.

Besides, my visits here of late years, have been on the occasions of our Grand Annual Communications, when many of the most eminent brethren of the State are gathered together, forming a social circle of the most pleasing and delightful character. This, of itself, if there were no local attractions, is sufficient to make the week one of unbroken pleasure. The communion of kindred minds, and the mingling of warm and generous hearts, and all surrounded with the elegancies of refined and cultivated society, makes one almost forget the harsher and sorrowful aspects of human life. The love of genuine masonic hearts, is like to that which existed between the Royal Psalmist and Jonathan, the generous and devoted friend of his earlier life. The meeting of such friends is like the commingling of gentle streams, in the vales where no storms are heard to mar the pleasures of the union. The Craft—God bless them.

The Grand Encampment, Council, and Chapter, held their sessions last week, commencing on Thursday. Owing to imperative demands at home, I could only be present a part of the time. The sessions were most harmonious ; each member seeming to vie with others in making the interview one of unbroken pleasure. The business of those bodies was transacted in that spirit of fraternal kindness, so characteristic of the Craft every where, and especially in Ohio. A deep concern for the welfare of the Order in all its departments, and a determination to labor to build up and beautify our glorious Temple, pervaded the assembled delegates.

For the information of our readers we give a list of the officers, elect and appointed, of the three Grand Bodies above-named.

GRAND ENCAMPMENT.—C. F. Hanselmann, G. M.; B. F. Smith, D. G. M.; G. W. True, G. G.; R. W. Denning, G. C. G.; R. H. Sedwick, G. P.; I. C. Copelen, G. T.; J. D. Caldwell, G. Sec'y.; G. Steinman, G. S. W.; J. W. Underhill, G. J. W.; A. C. Davis, G. St. B.; H. J. Hukil, G. Sword Bearer; W. H. Beaumont, G. W.; J. B. Covert, G. Sentinel.

GRAND COUNCIL.—J. M. Barrere, G. P.; S. B. Pruden, D. G. P.; Geo. Keifer, G. T. I.; G. Steinman, G. P. C. W.; A. C. Davis, G. C. G.; I. C. Copelen, G. Treas.; J. D. Caldwell, G. Rec.; L. N. Freeman, G. Ch.; J. B. Covert, G. Sentinel.

GRAND CHAPTER.—H. M. Stokes, M. E. G. H. P.; B. F. Smith, D. G. H. P.; P. Benedict, G. K.; E. Griswold, G. S.; I. C. Copelen, G. Treas.; John D. Caldwell, G. Sec'y; R. H. Sedwick, G. C.; Geo. B. Rohrer, G. C. H.; E. G. Morgan, G. P. S.; A. C. Davis, G. R. A. C.; H. Trevor, P. L. Wilson, A. McIlvaine, G. Masters of the Vails; W. N. Foster, G. Marshal; Samuel Gould, G. Steward; J. B. Covert, G. G.

These bodies will hold their next annual communication at Mansfield, beginning on Thursday and Friday of the week preceding the session of the Grand Lodge,—the same as this year.

But here we are in the Grand Lodge of Ohio—the “*body of Masonry*.” It is composed, as you are aware, of Delegates from all the subordinate Lodges in the State—now numbering about two hundred and fifty. Each Lodge is entitled to send three delegates, the Master and Wardens; but many of them have sent but one; some two, and a few three. Some of the Lodges are not represented at all; but what number I cannot say, nor just how many delegates are in attendance—probably three hundred.

The Grand Lodge is a body of men not easily surpassed in Ohio for intellectual, moral, and social excellence. They are men of character and influence, thoughtful and staid; respected in community, and most beloved by those who know them best. If I am not mistaken, there is a greater proportion of aged and middle-aged men in the Grand Lodge this year, than for several years past. This, I think, is well; for although it is desirable to have a portion of our younger brethren in every Grand Lodge, yet it is important that the great interests of the Order should be in the hands of experienced members. “The young for labor—the old for counsel.” I make these remarks without intending any disrespect to the junior members of the Craft. It is not derogating from the abilities of any one to say that it requires much “time, patience, and perseverance,” to become “well-skilled in the Royal Art.” To understand Masonry in all its aspects, and become familiar with its laws and usages, its customs and history, is a work of years. The young should begin at the alphabet of the science, and by studious and diligent attention they will, in good time, become in fact, what they are in

name, "Master" of the Art. In the Supreme Councils of the Order, age and experience should sit at the helm, while youth and vigor should man the vessel. By this process, as our fathers retire to "rest from their labors," their sons will be fitted to fill their places, and hand down to posterity, pure and unalloyed, the glorious tenets of our Institution.

Would you like, my old friend, to have a better acquaintance with this noble body of men—or body of noble men? Come and sit beside me a little while on this elevated spot, and I will point out to you a *few* of the prominent members. Be careful and quiet, or the Grand Master, whose keen eyes peer out from under those shaggy brows, will discover our occupation and decide it "out of order."

Respect for the office and the officer demand that we first look to the "East." We described the Grand Master in our last issue, and need not repeat what we then said. He is a man of noble impulses; of a warm, confiding, and generous nature. But be careful of the sleeping lion; for should his indignation be aroused by improper or unmasonic conduct, he knows how to rebuke it. He has labored hard the past year in his responsible office, and looks careworn and weary. God bless the Grand Master.

Next him sits the Deputy, W. B. Dodds,—but we must be careful how we speak of him, for, as we are his "fellow citizen," he might think we were taking too much liberty. He is tall of stature, of grave aspect, and a calm and kindly eye. The strong stern lineaments of Scotland mark his face. He is rather slow, but tolerably sure, in his movements, and of a strong and imperative will. Like the rough mountain home of his ancestors—glorious old Scotland—there are lines of beauty and excellence in his intellectual and moral nature, that command the respect and win the affections of all who become familiar with them. In the rituals of the Order, he will pass inspection anywhere; he is quite familiar with the laws and rules of the Grand Lodge of Ohio; and in the history, spirit, and general laws of Masonry he is—improving. Having long been W. M. of the old N. C. Harmony Lodge, in this city, he has become an excellent presiding officer, and justly occupies an eminent position in the Craft. But we have too much respect for him to flatter him by further revealing his excellent qualities; and whatever faults we may discover in him, we prefer to mention to his face.

On the left of these two principal officers, sit two grave and dignified men. They are both past the meridian of life, yet hale and hearty. Their heads are sprinkled with grey, and their years and labors command the homage of every member of the body: they are the Nestors of the Grand Lodge, and their wisdom and experience

are a fountain of treasure to the body. I hardly need mention their names, for all will readily recognize the Past Grand Masters Fielding and Thrall. May they long be spared to aid their brethren by the fruits of their long experience, and be, what they are now to the Grand Lodge, a "tower of strength" in times of trial and danger.

Behind and around these are ranged a circle of venerable men, Past Wardens, men of years, fathers in the Craft, to whom the younger members look up with respect and veneration. Before the *Dais* are seated at the tables the Grand Secretary, with a great bushy head, keen and sparkling eyes, ever active and prompt in the discharge of his duty, and intent upon keeping up his journal of proceedings. On his left is the Grand Treasurer, with a head equally "great" and almost equally "bushy," with a dark restless eye, and a firm hold on the "keys"—ever ready to "face the music" and meet responsibilities.

Scattered through the house are many marked and notable men, each one of whom presents something striking for portraiture, but I have not time, even if I had the capacity, to sketch them out. The G. S. Warden is comparatively a young Mason, but an earnest and laborious one: he in the "South" is older in years and in Masonry, and, like the Senior, is a "true and faithful brother." May they both long live to accomplish other labors and be promoted to higher honors.

The officers elect of the Grand Lodge, for the ensuing year, are—W. B. Dodds, M. W. G. M.; B. F. Smith, D. G. M.; M. D. Brock, G. S. W.; B. S. Kyle, G. J. W.; L. Jewett, G. Treas.; and J. D. Caldwell, G. Sec'y.

The appointed officers are—Rev. Z. Connell, G. Chaplain; L. Andrews, G. O.; Sam'l. Gould, G. L.; W. C. Galleher, G. M.; A. T. Holcomb, G. S. D.; H. C. Ranney, G. J. D.; J. B. Covert, G. Tyler; O. A. Lyman, G. Sword Bearer; R. W. Denning, and Thos. Maxfield, G. Pursuivants; J. W. Stinchcomb, A. McIlvane, and B. B. Ryan, Grand Stewards.

The Grand Lodge will probably close its session to-night. It has been a pleasant but laborious one; and the brethren will part with the cords of fraternal affection drawn more closely than ever. Several who were members of this body a year ago, have gone to the "better land;" and it may be that some of *our* places will be vacant a year hence. May we so live and labor, that when called we may be ready, and be found "worthy" of admission among the "faithful." The next session of the Grand Lodge will be held at Mansfield, on the *fourth* Tuesday of October, 1855.

Fraternally thine,

EDITOR.

ST. JOHN'S DAY.

An Address delivered on the 24th day of June, 1854, at Montgomery, O.

BY HON. GEORGE HOADLEY, JR.

Once more, my brethren, in the providence of God, is the masonic family permitted to unite in celebrating the festival of John the Fore-runner. Beneath the broad canopy of heaven, amidst overhanging trees, and in the shade of this beautiful grove, we meet to commemorate the virtues and the untimely fate of our ancient patron. And not here only is this band the witness of a festal gathering. In every part of America our brethren are now assembled, renewing those pledges of love, and continuing confidence in each other, which have made our Order in truth as well as name, a brotherhood. The sun has this day, at the same moment, gilded with the first rays of dawn the hills that skirt the banks of the Ohio, and shed his meridian luster on the banners of the Order, displayed in European Lodges by hundreds of brethren, who, though they speak a foreign tongue, yet know the same language of the heart, and obey the same law of brotherly love that has brought us hither. And twelve hours since, while we were enjoying the refreshment of sleep, brothers whose tawny skins cover true hearts, on the banks of the Ganges, or the Indus, or the Euphrates, or clad in military array in the army of the Turk, were occupied with the same ceremonies we are at this moment engaged in. There too, they honor him, who two thousand years ago preached the gospel of repentance on the banks of the Jordan, and that mysterious and ancient order, which, dating from a period long anterior to that of the Holy Saints John, has brought down through the darkness of the middle ages to the light of the present, the arts and sciences it learned from the wise Solomon; which infusing into its disciples the zeal of the Baptist, and the faith of the Evangelist, has thus become a most effectual organization for diffusing among all people and into every nation, that law of love whose chief teacher on earth was He whom the first John foresaw, and the second loved. Said an aged Mussulman, on the banks of the Euphrates, to the traveler Layard, "We are all brothers; the English and the Tosques, we are all Freemasons;" and the English wanderer thus found among half-civilized infidels, a protector and a friend. There as well as here, and not there only, but in the far off isles of the sea, those palm crowned coral reefs that sit on the bosom of the Pacific, as stars in the sky of summer;—in the golden lands of Australia and California;—under the burning sun of the equator;—and amid the

snows of Sweden, in short, wherever civilized man has a habitation, there are met together to-day, at least a few hearts to hold in loving remembrance the Order that has chosen this as its festal day, and him to whose honor the same is holy.

My brethren, the day, the occasion, the audience, are all suggestive of thought. Why is it that this widespread organization, this association which takes to her breast men of all climes and conditions and tongues, and binds them together as brethren, has infused into each one of them, so heartfelt a respect for St. John the Forerunner, and for the day, which in his name, and to his honor it celebrates? Why do those into whose creeds of faith no belief of his inspiration or sanctity has entered, meet this day in mutual respect for his memory, with those who deem him the precursor of the Messiah? We know but little of his history:—he belonged to an humble family, among a people who for nearly two thousand years have been despised and degraded; tried by many sorrows, and afflicted with many burdens, and who even now find only in the United States that perfect equality before the law, which, within the sacred precincts of a Mason's Lodge they have ever enjoyed. A people once known as the chosen of God, were, at the period of his life, hastening to decay:—it was that hour which comes in the decline of every nation, where hardly virtue enough seemed left to make even a spasmodic effort for regeneration. Then it was that reading the divine mission written in his heart, hearing the Almighty's call to leave the things of earth, he girt up his loins and went forth to his work.

Tradition informs us that St. John the Baptist learned in the school of the Essenes, the Masonic instruction of those days. There, my brethren, there is every reason to believe that he gained a knowledge of those even then ancient and time-honored mysteries, which Solomon and his associates had taught to the Dionysian artificers, from whom the Essenes derived them.

At the building of the first temple, the Jews, a people originally dwelling in tents and never a race of builders, were but slightly acquainted with architecture, geometry, and the arts. In the time of Moses, it had required a special effort of the Divine power to qualify Aholiiah and Bezaleel for a similar work. Therefore it was that king Solomon received with gratitude the assistance which from the ranks of the Dionysian artificers king Hiram was enabled to send him.

There have never existed two organizations more closely resembling each other than the Dionysians of the days of Solomon, and the Masons of say three hundred years ago. They were both societies of traveling workmen, having their peculiar laws and customs, their

secrets and mysteries, passing from place to place, and country to country, leaving everywhere traces of organized labor, extensive knowledge, and exquisite taste, the one in the temples and palaces of Greece and Rome, the other in the castles and cathedrals of Europe. The main point of difference between them was this, that while Freemasonry has been termed "a system of morals, a pure religion," and is an approximation to it, the Dionysian fraternity knew not, and worshipped not the one living and true God. Consequently while the one still lives in the bloom of immortal youth; the ashes of two thousand years are heaped upon the other's grave.

Perhaps it would not be amiss to quote from the Lexicon of our learned brother, Dr. Mackey, of Charleston, South Carolina, a fuller statement of the nature and purposes of this ancient society, and their connection with the Essenes, from whom St. John is supposed to have become acquainted with Masonry. He says "The priests of Dionysius having devoted themselves to architectural pursuits, established, about one thousand years before the Christian era, a society of builders in Asia Minor, who are styled by the ancient writers 'the Fraternity of Dionysian Architects,' and to this society was exclusively confined the privilege of erecting temples and other public buildings. The fraternity of Dionysian architects were linked together by the secret ties of the Dionysian mysteries into which they had all been initiated. Thus constituted, the fraternity was distinguished by many peculiarities that strikingly assimilate it to our order. In the exercise of charity the 'more opulent were sacredly bound to provide for the exigencies of the poorer brethren.' For the facilities of labor and government, they were divided into lodges, each of which was governed by a Master and Wardens. They employed in their ceremonial observances many of the implements which are still to be found among Freemasons, and used, like them, an universal language, by which one brother could distinguish another in the dark as well as the light, and which served to unite the members scattered over Judea, Persia and Syria, into one common brotherhood. The existence of this order in Tyre is universally admitted, and Hiram, the widow's son, to whom Solomon entrusted the superintendence of the workmen, as an inhabitant of Tyre, and as a skilful architect, and cunning and curious workman, was doubtless one of its members. Hence we are scarcely claiming too much for our order when we suppose that the Dionysians were sent by Hiram, King of Tyre, to assist King Solomon in the construction of the house he was about to dedicate to Jehovah, and that they communicated to their Jewish fellow laborers a knowledge of the advantages of their fraternity, and in-

vited them to a participation in its mysteries and privileges. In this union, however, the apocryphal legend of the Dionysians gave way to the true legend of the Masons, which was unhappily furnished by a melancholy incident that occurred at the time.

“Upon the completion of the Temple, the workmen who had been engaged in its construction necessarily dispersed to extend their knowledge, and to renew their labors in other lands. But we do not lose sight of the order. We find it still existing in Judea, under the name of the Essenian fraternity. This was rather a society of philosophers than of architects, and in this respect, it approached still nearer to the character of modern speculative Masonry. The Essenians were, however, undoubtedly connected with the temple, as their origin is derived by the learned Scaliger with every appearance of truth from the Kassideans, a fraternity of Jewish devotees, who in the language of Lowrie, had associated together as ‘Knights of the Temple of Jerusalem, to adorn the porches of that magnificent structure, and to preserve it from injury and decay.’ The Essenians were peculiarly strict in scrutinizing the character of all those who applied for admission into their fraternity. The successful candidate, at the termination of his probationary novitiate, was presented by the elders of the society with a white garment, as an emblem of the purity of life to which he was to aspire, and which like the unsullied apron that we bestow upon an Entered Apprentice, was esteemed more honorable than aught that any earthly prince could give. An oath was administered to him, by which he bound himself not to divulge the secrets with which he should be entrusted, and not to make any innovations upon the settled usages of the society. He was then made acquainted with certain modes of recognition, and was instructed in the traditionary knowledge of the order. They admitted no woman into their fraternity: abolished all distinctions of rank, and devoted themselves to the acquisition of knowledge, and the dispensation of charity.”

Prepared by the education which such a society could give, imbued to the depths of his heart with those lessons of masonic truth and love, which the Essenes had derived from the days of the wise Solomon, our patron Saint went forth to do his Master's bidding. It should be part of the occupation of every christian Mason to turn to Holy Writ this day, and there once more peruse the history of St. John the Baptist. One thing he learned from Masonry which in his hour of trial stood him in stead. He had been taught rather to lay down his life than forfeit his integrity, and if ever in his solitary prison, while he was waiting the moment when the fickleness of a tyrant

and the hatred of a woman should determine his fate, his mind wandered to the allurements of life, and the weakness to which the strongest will is often subject threatened to overpower him, next to divine support, he must have gathered strength from thought of Him, who chose to lay down his life rather than prove a traitor to his trust.

Not only therefore in commemoration of the virtues and the untimely fate of our ancient brother, has this day, set apart by the church in honor of his name, been ever observed by Freemasons as a day of festal gathering, but since his age, our Lodges, which were previously dedicated to Solomon, the founder of our order, have been dedicated to St. John the Baptist, to whom in some parts of the world is added St. John the Evangelist.

With regard to the observance of the day, it is to be noticed that it differs widely in different countries. In Ireland, and most of the United States, it is strictly speaking, a day for festal gathering, for the laying of corner stones, the dedication of halls, the institution of Lodges; a day for processions and orations, for music and banners, a day to meet and exchange congratulations upon the welfare of each other, and the continued prosperity of the order, while the 27th of December, the festival of St. John the Evangelist, is the beginning of the Masonic year. On that day, the old passes away and all things become new; the books are closed, dues are paid, accounts squared, officers installed. In South Carolina however, and most of the European States, the reverse is the case, this day being settlement day, the beginning of the new year, while the winter festival which comes close upon Christmas, is like that day devoted to general hilarity and gaiety. To this general celebration of the St. John's days as the chief masonic festivals, there are two exceptions, St. Andrew's day, November 30, is the annual festival of the Grand Lodge of Scotland, and St. George's day, April 23, of the Grand Lodge of England.

I must not forget to notice here a curious theory, which, originally promulgated by men who were not Masons, has found some favor even among intelligent brethren. It is, that Masonry is derived from the Egyptian mysteries, and that all its emblems and doctrines have a hidden astronomical meaning, or at least can be traced to an astronomical origin. It is not to be denied that some of our ceremonies favor this fancy, but the similarities and analogies are for the most part so far-fetched, that the whole theory is but little more than a pretty fancy. What of truth it has may easily have been derived from this, that many of the intelligent brethren of the past ages were equally skilled in the Egyptian and in the Dionysian or Essenian mysteries, under one of which names Freemasonry was then known,

and that the one thus perhaps insensibly borrowed a little of the spirit, and it may be even of the form and substance of the other. Pythagoras, who is said to have introduced Masonry into Europe, was at the same time skilled in the secrets of Egypt and of Palestine, of Osiris and of Hiram, and from him and such as he, originated probably, the slight traces of resemblance existing in our system to the mysteries of Osiris, Serapis, and Isis.

With those who thus deduce Masonry from Egyptian worship, there is this theory as to our festival days—that their celebration is but continuing the observance of the summer and winter solstices, the longest and shortest days in the year, which in the system of the Egyptians, the Persian Magi, and the Druids, was adhered to as marking great changes in the annual history of the sun, and that thus the 21st of June, and the 22d of December became days of especial regard with Masons. Therefore, say they, when superstition began to pass away, the christian Masons, finding that the church had appropriated two days each within a short period of one of the solstices, in commemoration of two eminent Saints, changed the festivals of the order to the days they now occupy, and adopted the Saints as patrons of their order.

This may be so, but those who advocate it forget that the original Masons were Jews, holding the worship of the sun in abhorrence. It is much more likely, if these days were at all observed previous to the age of the Saints John, that it was from convenience, the longest day of summer being adapted to out-door and open-day festivities, the longest night of winter to the closing of the year and adjustment of affairs, for which the shelter of a roof is required, and the quiet of a long evening appropriate.

(TO BE CONTINUED.)

EVANGELICAL LUTHERANS vs. SECRET SOCIETIES.

In our last No. we quoted an article from the public papers concerning the opposition of the Evangelical Lutheran Synod to Freemasonry, and made some remarks thereon, which our readers will remember. Since then we have received several letters on the subject from members and ministers of that church, some of which we would publish if we had room or it was necessary to do justice to the parties. Some say it was a *minority* of the Synod who adopted the resolutions—a large number of the members of the body not being in attendance. Others tell us that there are two branches of that church,

bearing the same name, and that *both* should not bear the opprobrium of such sentiments.

For the purpose of fixing the thing where it belongs, and relieving those who *should* be relieved from the responsibility of such sentiments, we give an extract from the printed proceedings which a friend has placed in our hands. The title is:—"Minutes of the eighth session of the joint Evangelical Lutheran Synod of Ohio, and adjacent States, held in the Evangelical Lutheran Zion's Church, in Thompson township, Seneca county, Ohio, from the 9th to the 14th of June 1854."

With this full description of the body none may be mistaken in its identity. We will copy two of the "resolutions" referred to, and all may see their character:

"*Resolved*, That the Synod regards as unchurchly, all societies out of the church, and particularly secret societies, whenever they aim to accomplish those objects which the Christian Church, according to the word of God, has, and ever must have in view; because they are not only rendered unnecessary by the establishment of the church, but because they are calculated to produce indifference towards the kingdom of Christ, and in many cases entire estrangement from christianity, and even gross infidelity.

"*Resolved*, That we, as a Synodical body, feel ourselves called upon to exercise church discipline only when the consequences above referred to manifest themselves; but that in future we will admit no one into our connexion who belongs to said societies."

This is enough for information; the principles involved we shall review at a future time.

[ED. REVIEW.]

MARRIED,

MARRIED, at Dayton, Ohio, on the 4th of October last, by Rev. Bro. Biddlecom, Bro. PHINEAS POMEROY, of Cincinnati, and Miss MARY HOLLIS, of Dayton.

We congratulate Bro. Pomeroy upon his conquest, and heartily wish him and his chosen one, a long and a happy life. We think the *elder* Bro. Pomeroy has set an excellent example to the *younger* Bro. P., and hope he may profit by it. Having "stood up" with his "seniors" during the interesting ceremony, he has become somewhat accustomed to it, and need have no fears. *We shall see.*

MARRIED, on the 31st day of August last, by H. B. Rube, Esq., Bro. C. MARSHALL, W. M. of Economy Lodge, No. 102, Economy, Indiana, to Miss SARAH JANE MILLS, daughter of Bro. Milton Mills, all of Wayne county, Indiana.

MARRIED, on the 4th of October last, at Athens, Pa., by Rev. C. Thurston, Dr. E. L. Ford and Miss CAROLINE B. STEPHENS, all of that place.

With this notice came a box of the most delicious cake we ever had the good fortune to partake of. It made our heart glad, and shed a genial influence all around our official sanctum. The card was directed to the Editor and wife. We called all hands—"wife, children, and friends,"—and a thousand kind wishes for the happy pair were breathed during the feast. May they long live, happy in each other's company, mutually sustaining and comforting one another on the battle-field of life, and in the "better land" enjoy together a bliss which shall know no ending.

We wish our readers to know that the bride was not *our* "Mary," who has written such exquisite letters to the Review, descriptive of the beautiful scenery of her "mountain home;" a gem from whose pen is in the present No. We hope to chronicle her blissful "fate" some of these days.

MARRIED, at Woodhull, Michigan, on the 4th of October last, by Rev. Mr. Kay, Bro. JOHN A. HUTTON, of New Albany, Indiana, to Miss S. A. SOUTHWORTH, of the former place.

Our best wishes accompany the happy pair to their beautiful home in New Albany.

MARRIED, on the 6th of September last, by Rev. E. W. Burrows, Bro. C. H. HUMPHREY to Miss J. A. HARRIS.

And on the same day, by the same, Bro. J. A. HUMPHREY to Miss H. A. KEENEY, all of Switzerland county, Indiana.

Thus it is that our brethren are captured by the bright-eyed daughters of Indiana. Well, it is a delightful captivity after all, and we wish our brethren and their addendas, a thousand joys in the journey of life; with no dark days nor beating storms. God bless the "young folks."

THE LOVED AND LOST.

DIED, on the 5th of August, 1854, near Paradise, Illinois, Brother WILLIS H. CLARK, aged 32 years, a worthy member of Wabash Lodge, U. D. Bro. Clark was a good Mason and a true Christian. He was buried with masonic honors.

DIED, on the — ult., at Knightstown, Indiana, Bro. PETER VANDENBARK, M. D., a most worthy and exemplary member of Golden Rule Lodge, No. 16.

Hon. JACOB B. BROWN.—We had barely room to announce in our last No. the death of this distinguished Mason; we now furnish a short obituary, mostly copied from a paper published in Mt. Vernon, the place of his residence. Bro. Brown was known by the Craft all over this State, and to them we need not speak of his virtues. They knew him, and loved him, and deeply lament his sudden departure.

We subjoin an extract from the paper referred to.

“Hon. Jacob B. Brown, Mayor of this city, died at his residence in the 4th Ward, on Friday, September 1st, and was buried that evening.

“Judge Brown was born at St. Clairsville, Belmont county, on the 2d of July, 1807. He came to Mt. Vernon in 1826, and opened a shop as silversmith in this place, having at that early age completed instructions at Wheeling, Va., under a master workman. By prompt attention to business, by his honorable bearing and general good deportment, he soon acquired the good will and esteem of the people, who manifested their regard for him in many ways during his life. Possessed of a vigorous intellect and well stored mind, JACOB B. BROWN always exerted a controlling influence among his fellows.

He was elected and served a term as an Associate Judge of Knox county Court of Common Pleas, and was several times called upon by his fellow citizens to discharge the duties of Mayor of Mt. Vernon.

Kind and courteous in social intercourse, yet firm and inflexible, he always aimed to do what was right without regard to popular favor or clamor.

Judge Brown's soul was enlisted in the cause of Freemasonry—he was for several years Master of Mt. Zion Lodge, No. 9, and Past Grand High Priest of the Grand Chapter of the State of Ohio, and while absent on business resulting from the connection with that honored Order, contracted the disease which so suddenly terminated his mortal career.

The loss of a moral and upright citizen like Judge Brown will be long and severely felt by our people.

The immense concourse of citizens attending his funeral, the tears of the members of the several Orders to which he had belonged in life, the general manifestations of respect, testify to his worth more strongly than language can.

We condole sincerely with the bereaved and orphans, and point them to the example of a well spent life, and a virtuous record worthy of remembrance and of imitation.”

The city council of Mt. Vernon testified their respect for his mem-

ory, by adopting suitable resolutions, and attending his funeral in a body. His death was also impressively referred to in the proceedings of our Grand Chapter at its late session. His loss will be deeply felt by the Craft in Ohio.

DIED, on the 2d day of August last, Bro. JAMES M. DAVIS, a worthy member of Carroll Lodge, No. 124, Carrollton, Ohio.

DIED, in Liberty Township, Trumbull county, Ohio, May 10th, A. L. 5854, Bro. JAMES MILLER, aged 76 years. Bro. M. had been a worthy member of our Order for over fifty years, and although he lived 12 miles from his Lodge, (Jerusalem, No. 19,) he was a faithful and regular attendant. He made his own funeral arrangements, with a special request to be buried with masonic honors.

DEATH OF THE GRAND MASTER OF VIRGINIA.—CIRCULAR.

Grand Secretary's Office, Grand Lodge of Virginia,
 RICHMOND, Sept. 15th. A. L. 5854, A. D. 1854. }

MOST WORSHIPFUL SIR AND DEAR BROTHER,—

In obedience to the order of the Rt. W. James A. Leitch, Deputy Grand Master of Masons for this State, it becomes my painful and melancholy duty to announce to you the untimely death of our highly beloved M. W. Grand Master, EDMUND PENDLETON HUNTER, at the Berkeley Springs, in Bath County, on Saturday, the 9th instant. He died from the relentless and almost unerring blow of the mighty and devastating epidemic now scourging mankind in every quarter of the globe. In the words of the Rt. W. D. Grand Master, "The bare announcement of this sad event to us who knew him is enough—none knew him but to love him, and those who knew him best, loved him most." Thus, Most Worthy Sir, has this splendid Corinthian Pillar of our Masonic Temple been stricken down by one of the casualties to which, by the fiat of Nature and of Nature's God, all animal life is subject, and consigned to the cold grave, the common entrance to the dark valley of the shadow of death; but thanks, devout thanks, to our Grand Master in the Celestial Lodge above, our dearly beloved Brother died a devout Mason, and a consistent Christian, in the full fruition of that blessed and glorious Faith, so pre-eminently typified by the ever-living sprig of acacia which blooms at the head of his tomb.

By order of Rt. Wor. James A. Leitch, D. G. M., now acting M. W. G. Master of the Grand Lodge of Virginia at Richmond, this 15th day of September, A. L. 5854, A. D. 1854.

Very respectfully and fraternally yours,

JOHN DOVE, *Grand Sec'ry.*

DIED, on the 17th of September last, at Mt. Gilead, Ohio, Brother GEORGE W. SHARP, a member of Mt. Gilead Lodge, No. 206. He had been a member of the Order for thirty years, and was a most exemplary man and devoted Mason. He was buried with the honors of the Order.

EXPULSION.

At a meeting of Dardanelle Lodge, No. 92, of Free and Accepted Masons, held at their hall on the 16th of September, A. D. 1854, M. J. GREEN, formerly a member of this Lodge, was unanimously expelled for gross unmasonic conduct.

L. D. PARISH, *Secretary pro tem.*

ALEXANDER H. CRAYTON was, on the 22d of July last, expelled from all the rights and privileges of Masonry, by Westfield Lodge, No. 115, Westfield, Indiana.

J. F. JACKSON, *Secr'y.*

MARK WALLINGFORD, a F. C. Mason, was, on the 5th of September, 1854, expelled from all the rights and privileges of Masonry by Buford Lodge, U. D., Buford, Ohio.

GEORGE F. DUNN, was, on the — day of September last, expelled from all the rights and privileges of Masonry, by Mad River Lodge, No. 161, at West Liberty, Ohio.

OUR FAMILY CIRCLE.

ECONOMY, INDIANA.—Our brethren at this place formerly met with a good deal of opposition, but "better days" have come. A correspondent at that place writes:—"Economy Lodge No. 102, is in a prosperous condition. The tide of bigotry has turned against the "Know-Nothings," and but little is said now against Masonry. We have had work to do at every meeting of the Lodge since its organization, and petitions are still coming in. Success to the Review."

The members of Economy Lodge patronize the Review liberally, and are thus gaining and spreading light and information among the Craft. They *ought* to prosper, and *will* prosper.

NEW HALL.—The Craft at Sunfish, Belmont county, Ohio, are engaged in erecting a new Masonic Hall. It will be completed by the present month, and will be an ornament to the place, as well as an evidence of the energy and enterprise of the Order. We are glad to hear of such efforts: they show that Masonry has a strong hold upon the affections of the members. Success to them.

GRAND LODGE OF ILLINOIS.—This body met at Springfield on the first Monday of last month. We are not yet advised of its proceedings, save the election of officers. The following were elected for the present year :

James Anderson, of Rushville, M. W. G. M.; T. O. Wilson, of Chicago, D. G. M.; J. M. Hibbard, Alton, G. S. W.; E. M. Haines, Waukegan, G. J. W.; H. G. Reynolds, Knoxville, G. Secretary; W. McMurtry, Henderson, G. Treasurer; A. R. Robinson, Springfield, G. Tyler.

Masonry is making a rapid progress in Illinois; and, judging by the increase of our subscription list there, they are a reading and thinking body of men. Our list has doubled in that State in a short time, and names are constantly coming in,—indicating the increasing popularity of the Review among them. We shall have more to say in relation to the Order in that State before long.

TARRANT LODGE, No. 91, Tarrant, Texas.—L. G. Harman, W. M.; H. C. Russell, S. W.; B. G. Baily, J. W.; J. C. Landers, Treasurer. Stated meetings, first Friday in each month.

This is one of the best Lodges in Texas, and the members are doing a good work for humanity, charity, and good will. May they continue to prosper.

THE CRAFT IN OHIO.—From a free and general conversation with brethren from every part of the State, while attending the Grand Lodge, we are satisfied that Masonry is in a most healthy and prosperous condition in Ohio. A few Lodges, that have not been well cared for by those having them in charge, are drooping; but the great body of them are diligently at work. We are satisfied that the laws, history, usages and customs of the Order, were never more intently studied than at the present time. Our brethren are not satisfied with the mere rituals; they believe there is something behind and beyond these, of great and paramount importance, and they are delving after it with an industry truly commendable.

For a few years past Lodges have been multiplied, we fear, to too great an extent: the consequence is, that a few are in decay, and must ultimately be lopped off. The Grand Lodge, however, at its present session, declined to add to the number unless at points where there was a clear necessity for it. The plan seems to be, to *improve* the Lodges, rather than *increase* them. We think every considerate Mason will commend the plan.

LOVELAND.—A new Lodge is about to be organized under a Dispensation at Loveland, a new and growing town on the Little Miami Railroad, some thirty miles from this city. The brethren have built a neat Hall for the meetings; and as they have some excellent workmen, and are most worthy and influential men, we anticipate an excellent and prosperous Lodge. Success attend them.

WE REGRET to learn of the declining health of our P. G. Master, M. Z. Kreider. For the first time in many years, he failed to attend the session of the Grand Lodge this year. We hope a kind Providence will bless the means used for his restoration, and spare him yet for many years to his family and the Craft.

CHICAGO, ILLINOIS.—We learn from a brother who recently passed through Northern Illinois, and spent a day or two in Chicago, that Masonry is increasing and improving in all the growing towns and cities of that beautiful region. In Chicago the Lodges are at work, and pushing on the progress of brotherly Love, Relief, and Truth, in a commendable manner. May prosperity attend their labors, and success crown their noble and praiseworthy efforts.

EDITOR'S DEPARTMENT.

OUR LIST for the present year is not yet as large as it ought to be. We hope our friends will make an extra effort, during these hard times, to sustain the Review. Let each one of our *present* subscribers try to procure one *additional* name; and if, in the effort, he should be able to obtain half a dozen, so much the better. We respectfully suggest to our friends to make a special effort to accomplish this by St. John's day, 17th of December. We believe it can easily be done if the proper effort is made.

A GRAND MISTAKE.—One of our subscribers over in Kentucky, not forty miles from this city, has ordered his Review discontinued, and gives as his reason that he thinks we are "a know nothing."! We are glad to inform that brother that he is laboring under a great mistake,—we are *not* "a know nothing." On the contrary we "know a thing or two." It is true, we once knew but little, but for more than forty years we have, by dint of toil and study, been adding to our small original stock of knowledge; and although we don't know yet near as much as we *might* know, nor as much as many others know, yet we know too much to swallow the pretensions of "Pio Nono." We *know* that the claims of the Roman Church upon its members will not admit of their being true and faithful Masons: that if they are true to the church they will be false to the Craft; and if they are faithful to Masonry they cannot be obedient subjects of the church. We *know* that the church anathematizes its members for becoming Masons, and that its "curse" follows them while living, and rests upon them when dead, unless they abjure Masonry.

We wish to repeat, once for all, that as Editor of the Review we have no controversy with the Roman Church, nor any other church, unless such church attempt to interfere with Masonry. When that is the case,—when our brethren are denounced as unworthy of christian sympathies or fellowship while living, or christian burial when dead; we should deem ourself unworthy the position we occupy, if we did not stand up in defence of our glorious Order, and speak out in behalf of our persecuted brethren.

Our popish friend in Kentucky, following the lead of one in Texas, another in Indiana, and one in this city, has discontinued the Review because we have dared to defend Masonry, when attacked and vilified by the Roman Church! They thought to frighten us into submission to his Holiness; but they will not succeed, as we are not easily frightened. The subscribers we lost, were promptly replaced by others from Indiana and Ohio; and then to make it doubly sure, we received a letter from a faithful brother in Louisville, Kentucky, from which we make the following extract:

"For the purpose of supplying the place made vacant upon your subscription list, by the withdrawal of a subscriber at San Antonio, Texas, I have solicited and obtained the names of *twenty new subscribers* in this city, who know how to appreciate the liberty of speech and freedom of the press. Being pleased with the manly, bold, and independent manner with which you have hitherto conducted the Review, they are not only willing but determined to aid in giving to it a more extensive circulation."

There speaks a free man, as well as a free Mason; and from our heart we thank him, and the brethren whose names he sends, for such expressions and evidence of their approbation.

MASONIC BOOKS IN ZANESVILLE, OHIO.—Our old friend, Bro. C. W. Spaulding, Auction and Commission Merchant, corner of Main and Fifth streets, Zanesville, Ohio, keeps all kinds of Masonic Books and Diplomas for sale, at publisher's prices. He is also an Agent for the Review, for which he will receive money or names. Give him a call.

AGENTS.—Bro. Wm. H. Drew is our Agent in Buffalo, New York. He will pay special attention to procuring subscribers for the Review in that city and vicinity, and payments for the same may be made to him. We think when our brethren in western New York see the Review, they will not be willing to do without it. We hope they will keep Bro. Drew busy in his agency. He will also furnish Masonic Books, Diplomas, &c.

CORRESPONDENTS must be a little patient with us. The last month has been a busy one with us, but we will bring all up as soon as possible.

"STORY OF A MASONIC BIBLE."—We see an article under this caption, going the rounds of the papers, which is like a good deal more that is put in some sheets to fill up space. It is said that the Bible used at the initiation of George Washington, is now in the possession of a Lodge belonging to the 46th British Regiment; and it is strongly implied, by the language used, that Gen. Washington was initiated in said Lodge.

We don't like to spoil an interesting "story," nor to curtail the sources of our friends' transports. But George Washington was initiated in Fredericksburgh, Virginia, and the Bible used on that occasion is still preserved, we believe, in that Lodge; nor do we think the members would exchange it for any relic in the British realm.

The story about *that* Bible being now in the possession of a British regiment, is all fudge, written or promulgated by some ignoramus. It is of a piece with that wondrous story repeated in this country by young 24th of June orators, that *all* the signers to the Declaration of Independence were Masons; and *all* the principal officers of the Revolutionary army were Masons save one—and that one was Arnold!

The Bible story, we presume, grew out of this fact,—that during the Revolutionary war the Bible, and other articles, belonging to the Lodge connected with the 46th British regiment, fell into the hands of our forces by the fortunes of war. The commander immediately sent the chest, containing the articles, back, under a guard of honor, and it was restored to the proper owners. All that our English friends have to boast of in this matter, is, that they have a Bible which, with other articles belonging to a Lodge, were once the property of the American army by capture,—and were politely restored by our magnanimous General. We hope they will long preserve *that* Bible; the one which really was used at the initiation of our Washington we *intend to keep in this country.*

THE PAPER MILL, at which our paper for the Review is manufactured, has been unable, on account of the scarcity of water, to meet all its engagements; hence our present No. has been delayed a little beyond its usual time. As the quantity of rain that falls is a matter over which we "poor mortals" have no control, we hope our friends will be patient. We trust for an ample supply in time for next issue.

MAIL LETTERS.—A great many letters do not reach us ; why, can only be answered by the Post Office Department. When our friends write for the Review, if they do not receive it in a reasonable time, they may conclude their letters have failed, and should write again. We beg our friends not to entrust any money to us by mail. Our Agents will please collect the money and have it ready. Send it by private hands if an opportunity offer ; if not, procure and send a draft payable to our Order; if no draft can be had, retain the money until we order it.

A VISIT.—We were much gratified, a few days since, at a visit from that old and distinguished Mason, John Daugherty, Esq., of Carlisle, Kentucky. Bro. Daugherty has long been a pillar of wisdom in our ancient Temple, and we hope he may long survive to bless his friends and for usefulness in the Craft.

ATTORNEY AT LAW.—Bro. S. H. Wood is an attorney at Law and General Collecting Agent, at Piqua, Miami county, Ohio. Bro. Wood attends to business in Miami and the adjoining counties, and any business entrusted to his care, we are assured will receive prompt attention.

“McMILLAN,” is informed that we never consider nor publish any thing unless we have the writer's real name. The facts set forth may be all true, but we *must* be entrusted with the name of writers, or their productions cannot be considered.

A VISITOR.—Our excellent Bro. Swigert, G. J. W. of the Grand Lodge of Kentucky, did us the honor to call at our office a few days since. We much regret that it was at a time when we were absent attending the session of our G. Lodge. Bro. Swigert has been Grand Secretary of the Grand Lodge of Kentucky for nearly thirty years. At the last session of that body he asked, on account of increasing years, to be excused from further service in that laborious post, which was granted, and he was then elected Grand Junior Warden. There is evidently an intention, on the part of the Craft in that State, to honor Bro. Swigert with “Supreme Command,” and they have accordingly placed him in the way of succession. May he yet live long to shed the light of his ripe experience upon the Craft, and be a blessing to his friends. No nobler or truer heart beats in “Old Kentucky” than his.

COLLECTOR.—Our friends who have collecting to do on the upper Wabash, may rely upon Bro. Isaac Bartlett, of Logansport, Indiana, as a faithful and efficient agent in that business. He has been *often tried*, and is entirely willing to have his ability and integrity tested again. He devotes his time to the business ; and as he travels extensively in that region, he is enabled to attend promptly to such matters. We vouch for Bro. Bartlett.

BY MAIL.—Be careful to send us no money by mail. Send names of subscribers by mail, but retain the money until you can send it by draft or by private hands.

BRO. J. W. LEONARD, No. 179 Spring street, New York city, is an Agent for the Review. Our friends in that city and neighborhood will call and give him their names and—*money*. They will be sure to receive an equivalent.

LITERARY NOTICES.

MASONIC RECORD.—This is a new Masonic paper, recently commenced in San Francisco, by Bro. ————. It will form a ready medium of communication between the Craft in California, and should have their liberal patronage.

"LIGHTS OF FREEMASONRY IN KENTUCKY."—This is a series of lithograph portraits of distinguished Masons in Kentucky. We find among them our excellent friends, Henry Wingate, Philip Swigert, A. G. Hodges, and D. T. Monsarrat, men "good and true" in any and every relation of life. There are also portraits of Thomas Todd, C. H. Wintersmith, M. M. Tyler, and J. W. S. McCorkle. All these brethren have made themselves eminent in the "Royal Art," and we shall preserve their portraits with care, as mementos of the excellent originals. These portraits are well got up; and we thank Bro. Robt. Morris, the publisher, for a copy. They are for sale by Bro. J. W. Leonard, 197 Spring st. New York.

THE NEW YORK MUSICAL REVIEW.—This interesting semi-monthly continues to be received regularly. It maintains a leading position among musical journals, and is decidedly the best and cheapest work of the kind with which we are acquainted. No member of a choir, or any one who sings and plays, can well do without this work. Published by Mason Brothers, 23 Park Row, New York, at \$1.00 per annum.

MORE NEW MUSIC.—We like to speak about music, and write about it, and think about it, and—*listen to it*. It is a science that cannot be too much and carefully cultivated; for though a denizen of earth, it was born in heaven, and will survive the wreck of all things earthly.

Peter's & Sons, the great Fourth street music publishers, have just sent us the following new pieces:

"THREE THEMES WITH VARIATIONS," by Kalkbrenner. This is a very pretty production, designed for beginners, who are allured to exercise by the beauty of the music.

"A HOME IN THE WEST:" words by Simmonds, arranged by C. Wesley. A capital song.

"TWILIGHT HOUR:" a waltz composed by Roemer. We know nothing about this kind of music, but a friend competent to judge, gives this piece high praise.

"UNCLE SAM'S GRAND MARCH." All Uncle Sam's marches are grand, whether it be to conquest, money making, or music; and this is equal to the best. It is arranged by Charles Grobe.

"OLD UNCLE SAMUEL:" a negro song; words by Alf. Barnett—music by E. Thomas. We cannot say that we are an admirer of negro songs, but those who are will be delighted with this, as it is said to be one of the finest of its class.

Peters & Sons are the largest dealers and publishers of music in the country; and our friends can there find any thing they may wish in that line. We will just add that they will soon publish a new song by Mrs. Dufour, music by Prof. Nourse. We have heard it, and assure our friends it is the best we have heard for a long time.

THE KENTUCKY GARLAND, edited by Mrs. Harriet C. Lindsey, Louisville, Ky., has been received. It is a magazine of 68 pages, and presents a very creditable appearance. The Magazine appeals to the Masons and Odd Fellows for support, and we trust they will patronize it.



VOL. XII.

CINCINNATI, DECEMBER, 1854.

NO. 3.

TERMS OF THE REVIEW.—Two DOLLARS per annum, payable in all cases in advance. Subscriptions must always begin and end with the year, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out unless ordered. Names can be sent by mail, but no money. That may be retained until it can be sent by private hands, or by draft, or is ordered.

 Office, 117 Walnut street, west side, three doors above Third street.

MASONRY IN OHIO.—HISTORICAL AND BIOGRAPHICAL.

BY THE SON OF A PIONEER MASON.

CHAPTER II.

GENERAL RUFUS PUTNAM,

THE FIRST ELECTED GRAND MASTER OF OHIO.

[CONCLUDED.]

We have introduced this portion of history in our sketch of the life of Mr. Putnam to show to what extent he was a pioneer, and the advantages his skill and ability were to the provincialists, had they not been thwarted by the oppressive acts of the king. For all his services and hardships endured in this perilous undertaking, he received but eighty dollars, not equal to ten dollars a month. About one hundred of the survivors of the old military land company re-organized in 1802, and petitioned Congress for a confirmation of the grant of land originally made by the crown, but so basely withdrawn. No record, however, shows that anything was done by Congress for the relief of the provincial soldiers or their descendants.

The second year after Mr. Putnam's return from the expedition to Florida, the revolutionary storm which had been gathering for several

VOL. XII.—9

years, burst upon the colonies. Well aware of the unrighteous and oppressive acts of the government of the mother country toward the provinces, Mr. Putnam was among the first to leave, like Cincinnatus, the peaceful pursuits of domestic life, and, buckling on his armor, enter the ranks of his country's army in defence of its rights. He accordingly entered the army in the capacity of a lieutenant-colonel in the regiment of Col. Brewer, which was stationed at Roxbury, in General Thomas' division of the army, soon after the battle of Lexington.

About this time the masonic life of Putnam began. Though we have no historical data from which to form a narrative of the time, place, and circumstances under which he was initiated into the mysteries and raised to the sublime degrees of that ancient and honorable art, which confers a greater distinction than kings or potentates can confer, and which introduced him to a brotherhood with Washington, Franklin, Lafayette, Warren, and a host of compatriots; yet, from the light history does shed upon the subject, we are perfectly safe in supposing that either in Boston or Roxbury, where Lodges were instituted, he entered the temple of Masonry, and at her altars imbibed those principles which gave tone and character to his after life, and reflected honor upon his name, not only in the ranks of the brotherhood, but wherever he was known. Some have affected to despise Masonry, and have associated with it every dark and treasonable design, regarding the institution as the enemy of freedom, and at war with the principles of republican governments, little better than Jesuitism itself; and yet, strange to say, that the first and purest patriots of the country were enthusiastic members of the masonic Fraternity. When that detachment of the American army to which he belonged, and of which he was one of its distinguished officers, was stationed at Roxbury, he with his fellow officers and brethren, often met and mingled in the radiance of

“That hieroglyphic light

Which none but Craftsmen ever saw.”

He had not been long at this post until the memorable battle of Bunker Hill, where the noble Warren fell, covered with his country's glory. The enemy had possession of Boston, and not knowing how soon they would make an attack on Roxbury, the General and field-officers of that division of the army met in council for the purpose of deliberating upon some plan of defence. It was decided that as the army was only protected by a board fence, that a line of fortifications should be thrown up; but where to find a man capable of directing the works in a military manner they knew not. At length some of Putnam's friends mentioned his name to the General, and spoke of the important services he had rendered as engineer, in Canada. When the General proposed to Put-

nam to take charge of the work, he remonstrated, assuring his commander that he had never read a work on civil engineering in his life, and all the knowledge he had was obtained by working under British engineers. The General, however, persisted, and Col. Putnam went immediately to work to trace out lines between Roxbury and Boston, and other places, especially at Sewel's point.

When Generals Washington and Lee came over to examine the situation of the troops and the state of the defenses, the plan of the whole work met their entire approbation, and they regarded the defense at Sewel's point as vastly superior to that at Cambridge. He also constructed the defenses at Dorchester, Brookline, and Cobble Hill, all of which were admirably arranged, and exhibited the skill of a master workman. At the request of General Washington, he surveyed and delineated a map of the enemy's works at Boston and Charlestown, with the American defenses at Roxbury and Cambridge, which proved of essential service in the arrangement of plans for an attack on the latter place. Subsequently, he planned a battery at Newport, Rhode Island, which commanded the harbor.

"In the winter of 1776, Gen. Washington was deeply engaged in planning an attack on the British army in Boston, by crossing the troops on the ice, or else to draw them out from their stronghold, by erecting works on Dorchester neck, that would not only annoy the town, but destroy their shipping in the harbor. In constructing the latter work, Col. Putnam, with his usual modesty, and constant reliance on an overruling Power in directing the affairs of man, thus speaks: 'As soon as the ice was thought to be sufficiently strong for the army to pass over, a council of general officers was convened on the subject. What their particular opinions were I never knew, but the brigadiers were directed to consult their field officers, and they to feel the temper of the captains and subalterns. While this was doing I was invited to dine at headquarters; and while at dinner, Gen. Washington invited me to tarry after the company had departed. When we were alone, he entered into a free conversation on the subject of storming the city of Boston. That it was much better to draw the enemy out to Dorchester, than to attack him in Boston, no one doubted; for if we could maintain ourselves on that neck of land, our command of the town and harbor would be such as would probably compel them to leave the place. But the cold weather, which had made a bridge of ice for our passage into Boston, had also frozen the earth to a great depth, especially in the open country, like the hills on Dorchester neck, so that it was impossible to make a lodgment there in the usual way, (that is, by excavating the earth.) However, the general directed me to consider the matter, and if I could

think of any way by which it could be done, to make a report to him immediately.'

"He then describes the events which he calls providential, and may evidently be referred to him who created, as well as rules the destiny of man, but which thoughtless and blind mortals attribute to the freaks of chance. 'I left head-quarters in company with another gentleman, and on the way came by those of Gen. Heath. I had no thought of calling until I came against his door, when I said, let us call on Gen. Heath, to which the gentleman agreed. I had no other motive than to pay my respects to the General. While there I cast my eye on a book which lay on the table, lettered on the back Muller's Field Engineer. Immediately I requested the General to lend it to me. He denied me. I repeated my request. He again refused, saying he never *lent* his books. I then told him that he must recollect, that he was one, who at Roxbury, in a manner compelled me to undertake a business on which, at the time, I confessed I had never read a word, and that he must let me have the book. After a few more excuses on his part, and pressing on mine, I obtained the loan of it.'

"He arrived at his quarters about dark, but was so much engaged in receiving reports of the progress of the works until a late hour, that he did not examine Muller until morning. On looking over the contents of the book, he came to the word chandelier. This was a new phrase to him, but on turning to the page where the article was described, and reading it carefully over, he was soon ready to report a plan for making a lodgment on Dorchester heights. In a few minutes after he had decided on the feasibility of the plan, Col. Gridly, who had planned the works at Cambridge, and Col. Knox of the artillery, who had been directed to consult with Col. Putnam on this difficult subject, entered his room and acquiesced in his plan. The report was approved by Gen. Washington, and preparations immediately made to carry it into operation. The chandeliers were made of stout timbers, ten feet long, into which were framed posts, five feet high and five feet apart, placed on the ground in parallel lines, and the open spaces fitted in with bundles of facines, strongly picketed together; thus forming a movable parapet of wood, instead of earth, as heretofore done. The men were immediately set to work in the adjacent apple orchard and woodlands, cutting and bundling up facines, and carrying them with the chandeliers on to the ground selected for the work on the night of the 4th of March, and on the morning of the 5th, the British troops were astonished to see a formidable battery, erected by their industrious Yankee foes in one night, where the evening before no appearance of such a defense was to be seen. The ground was so deeply frozen that the intrenching

tools made no mere impression on it than on a solid rock, and their old mode of excavating trenches, and throwing up parapets of earth, was utterly at a nonplus.

"The providential visit of Col. Putnam at Gen. Heath's quarters, was both the remote and immediate cause of the sudden withdrawal of the British troops from Boston. On the first sight of this barrier, mounted with artillery and frowning defiance, Gen. Howe decided on landing troops and carrying it by storm, and would have probably been another Bunker hill adventure or something worse. The ice broke away soon after, and his boats being dispersed by a gale of wind, when the troops had embarked, he gave up the design, and sent word to Gen. Washington that he would leave the town with his army, unharmed, if he would not molest the shipping while the men and stores were removing. The evacuation of the place, and the relief of the inhabitants from British thralldom and abuse, being all that Washington sought, the terms were complied with, and this desirable object accomplished without bloodshed."

His time was now almost wholly occupied in constructing defences at different points, and he attained such eminence in his profession, that he was appointed by Congress, engineer, the following letter from General Washington announcing the appointment :

"NEW YORK, August 11, 1776.

"SIR: I have the pleasure to inform you that Congress have appointed you an engineer, with the rank of colonel, and pay of sixty dollars a month. I beg of you to hasten the sinking of vessels and other obstructions in the river at Fort Washington, as fast as possible. Advise Gen. Putnam constantly of the kind of vessels you want and other things, that no delay that can possibly be avoided may happen.

"I am, sir, your assured friend and servant,

"G. WASHINGTON."

Not long after this he drew up a plan for establishing a corps of engineers, artificers, &c., which he handed to Gen. Washington, and which was by him transmitted to Congress. After remaining for some time as chief engineer of the army, he joined his regiment, and was engaged in several severe and bloody contests with the enemy, in all of which the skill and bravery of the hero was shown. Kosciusko, the brave Polisher, who succeeded him in the engineer department, often consulted him in planning works of defense and offense.

In 1778 he received a message from Governor Clinton and General Israel Putnam, requesting him to repair to West Point and superintend the fortifications proposed to be erected at this American Gibraltar. This he declined, unless his regiment was allowed to go with him; nev-

ertheless, if General Washington expressly desired it, he would go, as much delay had been occasioned in the planning and execution of the work by the French officer who had charge of it. Such was Putnam's regard for Washington, growing, not only out of the fraternal relations which existed between them as masonic brethren, but the integrity and patriotism which characterized him as a man, that he would willingly make any sacrifices not involving his own honor, to serve him in any department of the army. The various important posts which he held, and the many hazardous enterprizes in which he engaged, is sufficient proof not only of the estimate he placed upon his commander, but of the heroic self-sacrificing devotion with which he followed his leader.

His judgment in regard to the movements of the army was not only approved by Washington, but by other distinguished Generals of the army, and Lafayette and Baron De Kalb united in bearing testimony to his skill. Foreign engineers having failed in constructing the right kind of fortifications at West Point, and it being important that this commanding position should be fortified, he was ordered to that post, and after reviewing the ground and remodeling the whole plan, he established a chain of forts and redoubts on the high ground bordering the plain. The principal fort, which was built by his regiment, named by Gen. McDougal "Fort Putnam," stands on an elevated rocky eminence which commands both the plain and the point. Its mural front still rises fifty feet perpendicular to tell of his judgment and skill, and as long as the rock shall last it will be a monument thereof to all generations.

It should be remembered with pride by the descendants of this revolutionary hero, that while he was engaged in the toils and hardships of the camp and field, on poor pay, his wife and children were living on a small sterile farm, supporting themselves by their own industry.

While absent on a short visit to his family, the British took Fort Fayette, on Verplanck's point, and he was selected as the man to reconnoiter the enemy. He received the following short note from the commander-in-chief:

"Col. Putnam has permission to take as many men as he chooses, of his own regiment, or any other, for special service, and to pass all guards.

G. WASHINGTON.

July 8, 1779."

"The 'special service' here intended, was to reconnoiter the posts on Verplanck's and Stony Points, previous to the meditated assault on those places. For this purpose, Col. Putnam left Constitution island, opposite to West Point, in the afternoon of the 10th, with fifty men, and landed at Continental village about sunset. Soon after dark, he proceeded, by

a back road, to a point near the scene of his intended observations, and concealed his men, as before, in the woods. In a short time it began to rain, and continued all the next day, a part of which time they lay in a barn. On the 12th it was fair, but their ammunition was all wet, and he retired a little distance, to a deserted house, built a fire, and dried their powder, which occupied nearly all day, leaving the party, had they been attacked, entirely defenseless. That evening he approached nearer the works, concealed his men, and commenced reconnoitering their condition. With one or two soldiers, who were familiar with the location, he continued his labor, creeping on his hands and knees, to avoid detection by the sentries, when very near the works. He ascertained the time of night by the aid of fire-flies, which are abundant at that season, and whose phosphorescent light enabled him to distinguish the hours on his watch. By the approach of early dawn, he had completed his observations, and returned undiscovered to camp, on the 13th. The following day, a full and very intelligent report of the service was made to Gen. Washington; a copy of which is now among his manuscripts, and no doubt contributed greatly to the success of the attack on Stony Point, which immediately followed. In relation to the statement made by Marshall, that 'two brigades under the command of Gen. McDougal, had been ordered to approach the enemy on the east side of the river, &c.'—he doubts whether such an order was ever given, for the reason that McDougal commanded the post at West Point, and would not be allowed to leave so important a station. He further says, that when he waited on Gen. Washington, to make his report of the reconnoissance on the 14th, he told him that he had relinquished the plan of an attack on Verplank's, simultaneously with that on Stony Point, but intended only to make a feint; and for that purpose had ordered Nixon's brigade to march, that day, to Continental village. He then instructed Col. Putnam to take as many men from the brigade as he thought proper, and make arrangements to be on the ground, ready to fire on the enemy at Verplank's, the moment he discovered that Wayne had begun his attack on Stony Point. At the same time, he told him that no one was aware of the intended attack but those who were intrusted with its execution, and that but one of his own family was in the secret. From some error in the orders, Nixon's brigade did not march as expected; but on the evening of the 15th, Col. Putnam left Continental village, with Lieut. Col. Smith, and a detachment of men, for Verplank's, and made the feigned attack, by firing on the outer block-house and the guard stationed at the creek, which alarmed the garrison of Fort Fayette for their own safety, and prevented their turning their guns on the Americans in their attack on Stony Point. This was all that was

intended to be done on that night. On the morning of the 16th, he remained in full view of the enemy until eight or nine o'clock, and then returned to Continental village. In the course of that day, Nixon's and Patterson's brigades arrived at the village, but without field pieces, artillery men, axes, or tools. About ten o'clock at night, Gen. Howe arrived, and took the command. He called on Col. Putnam for information, who told him the need of artillery, &c. to attack the block-house in advance of the main works, and that they could not cross the creek without rebuilding the bridge, which had been destroyed. On the 17th two twelve pounders arrived ; but before any attack was made, the approach of a numerous body of the enemy for the relief of the post, caused the Americans to retreat, and Fort Fayette remained in the hands of the British. Stony Point was also abandoned in a short time, and fell into their possession ; so that no advantage was gained, but the capture of six hundred prisoners, and the glory of the victory. It infused fresh spirits into the country, and convinced their enemies that no danger was too great, or achievement too difficult for them to overcome."

The fortunes of war continued, and we find Putnam always at his post. After continuing to perform various important services until the close of the war, we find him engaged as agent for his brother officers in interceding with Congress and the Legislature of Massachusetts for a redress of their grievances, which had become very serious. To obtain redress for the poor officers and soldiers of the revolution, he did his utmost, leaving no means untried to obtain relief. Finding his labors in vain, to a great extent, and feeling the ingratitude, he was about quitting, in disgust, the army, and retiring to his little farm to spend the remainder of his days in the bosom of his family. Gen. Washington having heard of his determination, wrote an affectionate letter, proffering him promotion in the army, which he afterwards received in the office of a Brigadier General. This office he accepted more on account of the personal regard he had for Washington than any other consideration, and he honored it with a life of devotion to the interests of his country, until the declaration of peace in the year 1783. Subsequently to this, he was consulted by Washington in regard to the best plan of arranging "a military peace establishment" for the United States.

Much that is interesting in the biography of General Putnam must necessarily be passed over. We have already noticed in our former chapter the incidents connected with the history of this great and good man in the early settlement of Ohio, and the important part he acted in laying broad and deep the foundations of civil and religious liberty, of science, and literature, in the great West. We can only mention the various distinguished civil offices which he held. In addition to his

having been appointed by Government to conduct treaties with the Indians, in which office he rendered the most important services, he was commissioned a Judge of the United States Court, Surveyor General of the United States. He was elected by the citizens of Washington county, a member of the Convention to form the Constitution of Ohio. In regard to all the offices which he filled, whether military or civil, he possessed the Jeffersonian requisites, namely, honesty and capability; and whether as soldier, officer of the army, or civilian, he was faithful and true.

But it was not his only praise that he was faithful and honest and capable, he was more, he was a Christian—"the highest style of man." A volume might be written illustrative of his character in this respect.

An incident is related of the General, tending to show the interest he took in the proper education of children. Having been first in the organization of the "Muskingum Academy," and having made provision for the establishment of a "Western University," of which he was one of the first trustees, it is apparent how deeply he felt on the subject of education in general. But he was also concerned in the religious instruction of youth, as the following will show:

"In the year 1816, a gentleman removed to Marietta from Massachusetts, who had been engaged as a teacher in Sunday schools, and well acquainted with conducting those seminaries of good principles, in which that State was ever foremost. At that period it was a new thing in the West, and none were in operation in the valley of the Ohio. Gen. Putnam was quite anxious to have one established in Marietta, and made many inquiries of the teacher as to the manner of conducting them. After one of these interviews, he sent for him one day, and related to him a dream he had the night before. He thought he was standing by a window in a large public building, and saw a procession of children neatly clad, approaching with music. He asked a bystander the meaning of the show, who answered, 'These are the children of the Sabbath school.' After this relation he remarked to the teacher that he thought he should live to see the dream fulfilled. The following spring, a Sabbath school was commenced in the Muskingum Academy, and continued through the summer. The next year, or in 1818, three schools were opened in different parts of the town. In the autumn, when the time for closing them arrived, they then being laid aside in the winter, the three schools were assembled at the academy, and a procession formed, which marched from that building on to the bank of the Muskingum, and thence to the Congregational church. As the teacher, before mentioned, entered the house, Gen. Putnam was standing at the window from which he had viewed the approach of the procession, and

as the tears flowed from his eyes, exclaimed 'Here is the fulfilment of my dream.' "

As a consistent member of the church to which he belonged, he was ever ready to advance the interests of religion. That God, who had protected him amid the perils and storms of war, was the object of his strongest affections in life's later hour, and when the time of his departure came, surrounded by his brethren and friends, he realized that calm and peace which is the result of a well spent life. As a christian Mason, he realized the power of the cross to support and save in the trying hour, and when death came to divest him of his earthly robes, the Savior stood by him to re-invest him with immortality.

"In person, Gen. Putnam was tall, nearly six feet; stout and commanding: features strongly marked, with a calm, resolute expression of countenance, indicating firmness and decision, so peculiar to the men who figured in the American revolution: eyes grey, and one of them disfigured by an injury in childhood, which gave it an outward, oblique cast, leaving the expression of his face strongly impressed on the mind of the beholder. His manner was abrupt, prompt, and decisive: a trait peculiar to the Putnam family, but, withal, kind and conciliating. In conversation, he was very interesting; possessing a rich fund of anecdote, and valuable facts in the history of men and things with which he had been familiar; delivered in a straightforward, impressive manner, very instructive and pleasant to the hearer. The impress of his character is strongly marked on the population of Marietta, in their buildings, institutions, and manners; so true it is, that new settlements, like children, continue to bear through life, more or less, the impressions and habits of their early childhood."

NEW YORK CORRESPONDENCE

MISSISSIPPI vs. NEW YORK.

BRO. MOORE:—Your readers are, perhaps, aware that several of our New York brethren extended an invitation to M. W. Bro. Chancellor Scott of Mississippi, in June last, to come on to our city and deliver a course of lectures on the principles of Freemasonry—during the present fall. Bro. Scott accepted the invitation, and a high sounding syllabus of ten lectures was published, and a large number of admission tickets, at two dollars for the course, struck off and put in the hands of competent agents, for circulation among the Craft. All passed on well and pleasantly, until the beginning of September,

when it was ascertained that Bro. Scott, as a component part of the Grand Lodge of Mississippi, had declared that the Craft in the empire State were without a Grand Lodge ; and in alluding to the G. Lodge of New York, was fraternal enough to denominate that body an "association," &c. &c.

Acting on the principle that "a man without resentment is a man without spirit," several of the brethren who gave their names to the invitation, very prudently requested to have them withdrawn, and the consequence was, the publication of the following card by the "friends" of Bro. Scott :

"CIRCULAR TO THE MASONIC FRATERNITY.—The friends of Bro. Charles Scott, of Mississippi, who had indulged the hope of procuring his valuable services in the delivery of a course of Lectures in the city of New York, this fall, beg leave to state :

"That, since the commencement of the arrangements for said Lectures, certain objections have been made by Grand Officers and others, as to the legitimacy of such a course, and while his friends personally regret that such should be the case, still, as Masons, recognizing the cardinal principle of harmony in the Order, they must (in advance of hearing from Bro. Scott on the subject) and do hereby withdraw the announcement of such Lectures, and would request all brethren who have purchased tickets to return the same to the parties from whom they were obtained, and receive their moneys.

"New York, Sept. 1st, 1853."

About this time, "an enlightened New York brother," in writing to a so-called masonic paper in Philadelphia, stated, in substance, that the Grand Lodge of Mississippi, (and Bro. S. among the *dramatis personæ*,) had, at some time, stated that a vacancy existed in the empire State with regard to a Grand Lodge, and alluded, with some degree of suspicion, to the Willard (and other) "associations" in that State. Seeing that the Mississippi brethren had refused to recognize the *head*, this intelligent and "enlightened New York brother" very correctly inferred that she could not consistently recognize the body in that *decapitated* condition, and said that Chancellor Scott "would not be permitted to contaminate himself by lecturing before an 'association' of doubtful paternity."

The Philadelphia paper before alluded to, not satisfied with the views of its intelligent and "enlightened brother" gave a windy editorial introduction to it, in *its own peculiar* style ; and this editorial statement of things "not sustained by facts" has called forth a warfare resembling the "capture" of Sebastopol—all gas.

Bros. Mellen and Dixon being stationed at the *South*, are endeavoring to keep the Craft from intemperance and excess ; while the *North* having no *great* lights are sustained by lesser caliber (?)—" Our intelligent and enlightened correspondent," and " *Fiat Justitia.*" It is difficult to say during the scuffle, which *fi-at* will be *fit*—we would recommend, however, *Fiat concentus—fiat pax.*

SIGMA.

New York City, October 31, 1854.

WE WERE BOYS TOGETHER.

We were boys together,
 And never can forget
 The schoolhouse near the heather,
 In childhood where we met;
 The humble home to memory dear,
 Its sorrows and its joys;
 Where woke the transient smile or tear,
 When you and I were boys.

We were youths together,
 And castles built in air;
 Your heart was like a feather,
 And mine weighed down with care;
 To you came wealth with manhood's prime,
 To me it brought alloys—
 Foreshadowed in the primrose time,
 When you and I were boys.

We're old men together—
 The friends we loved of yore,
 With leaves of autumn weather,
 Are gone for evermore.
 How blest to age the impulse given,
 The hope time ne'er destroys—
 Which led our thoughts from earth to heaven,
 When you and I were boys.

G. P. MORRIS.

A NEW BALLOT.

BRO. MOORE :—An applicant was rejected in our Lodge, there being four ballots against him. At the next regular meeting a brother made a motion to ballot for him again : I wish to know whether such work is consistent with the usages of Masonry?

Yours,

G. P. P.

Illinois, Oct. 15, 1854.

Such practice is entirely inconsistent with the rules and usages of Masonry. When an applicant is rejected, it should be so announced by the W. M., and no debate, motion, or other proceedings can be had, *on that application*, again. If it is desired to test the matter again, a new petition must be filed, which must take the same course as the former one.

We may remark that when but one negative appears at the first ballot, a second ballot should be taken immediately, on the presumption that one *may* have been thrown in by mistake. But if there be one on the second trial, the applicant should at once be declared rejected. *Entire* unanimity in the admission of members, is a vital principle, and must in no way be overruled. [ED. REVIEW,

ST. JOHN'S DAY.

An Address delivered on the 24th day of June, 1854, at Montgomery, O.

BY HON. GEORGE HOADLY, JR.

[CONCLUDED.]

A tradition is preserved in one of the superior degrees of the Scotch Rite, which must not be overlooked. (Grand Master of all Symbolic Lodges, 20 . . .) It is that a knowledge of Masonry was communicated during the middle ages to the knights of St. John of Jerusalem, and from them, the peculiar reverence for the Saints John, the dedication to them of our Lodges, and the observance of their days were transposed into our Order. That there existed, during the crusades, an intimate connexion between the masonic society and that order of chivalry is true, and thus, perhaps, the regard in which the Masons had ever held the character of their ancient Patron, deepened into the more intense and even romantic affection in which those knights indulged toward the Saint. So far, there is probably foundation for tradition. Indeed, we are justified in a further supposition. Up to the time of the Crusades, Masonry was, to a great extent, confined to the Jews. Among them it had retained a feeble hold on life from the time of the destruction of the third temple until its more general dif-

fusion among Christians, and consequent revival by pilgrims to the Holy Land. That Jews in those ages of persecution and intolerance, would regard the character of either St. John with much respect, we cannot believe, and thus, it may be, that the extension of Masonry among the Crusaders led to a revival of the ancient regard of the brethren for those Saints, a revival almost equivalent to the beginning of a new era in the history of the Craft.

But the Holy Saints John have left a much more decided impress upon Masonry than the celebration of two days, or the dedication of Lodges in their honor. They have not only affected the name, but have penetrated to the very heart of the Society, and influenced it in a remarkable degree. With regard to the dedication of Lodges, our English brethren have preserved this tradition. "From the building of the first temple at Jerusalem to the Babylonish captivity, Freemason's Lodges were dedicated to king Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second temple; and from that time to the final destruction of the temple by Titus in the reign of Vespasian, they were dedicated to Saint John the Baptist; but owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay; many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality, and at a general meeting of the Craft, held in the city of Benjamin, it was observed that the principal reason for the decline of Masonry, was the want of a Grand Master to patronize it; they therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years, (being upwards of ninety,) yet having been in the early part of his life initiated into Masonry, he would take upon himself that office; he thereby completed by his learning what the other St. John had completed by his zeal; and thus drew what Freemasons term a line parallel; ever since which all Freemasons' Lodges in all christian countries have been dedicated both to St. John the Baptist and St. John the Evangelist."—(*Moore's Freemason's Magazine*, Vol. 2, p. 263.)

Indeed, to such an extent was the whole body of Masonry imbued during the middle ages, with a spirit of devotion to the two Saints John, and especially St. John the Baptist, that that ancient document known as the charter of Colne, which purports to have been published in 1535, states that "the Masters of our Order took the name of Initiated Brothers of St. John, following the footsteps, and imitating

the conduct of St. John the Baptist, the forerunner of the light and the first martyr of the enlightened." And, again, it states that "the brotherhood or order of Free and Accepted Masons *dedicated to holy St. John* is not a branch of the Temple, nor of any other spiritual or temporal order; neither is it united to the one or the other; nor has it the least communion with them in any shape or manner whatever, but it is much more ancient than all those orders of knighthood, and existed in Palestine and Greece, as well as in both divisions of the Roman empire before the Crusades, and the departure of the above named knights for Palestine." The tradition contained in the Charter of Colne is confirmed by the fact that in many parts of the world, and particularly in Scotland, the blue degrees have always been classified as Johannite or St. John's Masonry.

A desire to avoid the appearance of sectarianism induced our English brethren at the union of the two Grand Lodges in 1813, to make what must almost be considered as an innovation on the body of Masonry, the removal of an ancient landmark. That time honored and beautiful lesson of the Entered Apprentice degree, which is clothed in the following words: "In all regularly constituted Lodges there is a certain point within a circle; the point representing an individual brother, the circle representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices, or interests, to betray him on any occasion. This circle is embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, who were perfect parallels in Christianity, as well as in Masonry," is heard no more in English Lodges—no longer are those Lodges themselves dedicated to the holy Saints John. A false idea of the claims of our Israelitish brethren, a fancy that because the Saints were christians, offense could be taken by those of a different creed at this dedication, and the constant allusions to them in the lectures, lead our English brethren to substitute for them the names of Moses and Solomon as explaining the parallel lines, and a dedication to "God and his service." But the truth is, that it is not as Saints that Masons honor our ancient patrons, nor for their peculiar connection with the gospel of Christ. That is, to such of us as feel that our Messiah has come, a reason for engaging with more hearty good will in the festivities of this day. It deepens the respect with which we study their history into the reverence with which we observe the lives and characters of men inspired from on high; but as Masons, we honor them not for their christian creed, but because they were promoters, supporters, and patrons of Masonry. And a dedication to them is no more properly the subject

of objection to an Israelite, than a dedication to Solomon should be to an enlightened Brahmin or Buddhist. As patrons of an Order which extends its blessings to all men, of every faith, who put their trust in God, they command the attachment of all who sit under the vine and fig tree which they nurtured in its youth. Assent to their peculiar religious views and teachings is never asked, but as the services of Washington, a Protestant, readily obtain from all Catholic lovers of freedom the most ample recognition, so should our Patron Saints for their connexion with Freemasonry be remembered with honor by even the most intolerant of Jews.

It is much to be regretted that our English brethren should have pursued this unwise course. The allusion to the Saints John in explaining the parallel lines is the mere statement of a historical fact at which no one could take offense. No point of christian doctrine being contained in it, no christian brother would therefore care very much whether it was retained or not, except that by discarding it, a most beautiful and appropriate passage, which, for at least a century, had adorned the instruction of the first degree, was lost. But the dedication to the Saints John, as a token of masonic gratitude for protection and support in a trying hour, should never have been surrendered. For nearly two thousand years, every Mason's memory has reverted to the prison of Herod, and the isle of Patmos as places worthy of all respect. Here, after lives of zealous and faithful devotion to what they deemed, and the larger portion of civilized mankind considered, the noblest of all causes, even to "God and his service," these two eminent Masons laid down their lives. Ever since, their festal days had been kept in honor;—ever since, they had presided in the hearts of all Masons while engaged in the dedication of Lodges;—their names had gone largely in the nomenclature of Lodges and Grand Lodges;—all over the earth, Masons of every country, clime, and faith, had united and were still uniting to do them honor;—surely under such circumstances, it was unwise to eradicate in one moment from the institution every mention of the Saints.

It should be added, that besides these innovations, the annual festival of the Grand Lodge of England has been changed to St. George's day, April 23. Our English brethren had previously done enough to avoid exposing the Craft to the imputation upon its universality, that it favored a sect. Dr. Oliver has collected a number of passages from different Rituals which had, before 1813, been disused in England for this reason. In a Ritual in use very early in the eighteenth century, it is stated that the Lodges were called St. John's Lodges because "he was the baptizer and forerunner of our Savior, and

announced him as the Lamb of God which taketh away the sin of the world." In the ancient York lecture of the last century, Lodges are said to have been dedicated to St. John the Baptist "because he was the forerunner of our Savior, and by preaching repentance and humiliation, drew the first parallel of the gospel." And in a Ritual used in the north of England, a little later in the century, it was stated that "St. John obtains our dedication as being the proclaimer of that salvation which was at hand by the coming of Christ, and we, as a set of religious men assembling in the true faith, commemorate the proclamations of the Baptist. In the name of St. John the Evangelist, we acknowledge the testimonies which he gives, and the divine Logos which he makes manifest." And again, "Our beauty is such as adorns all our actions; is hewn out of the rock which is Christ; raised upright with the plumb-line of the gospel; and squared and leveled to the horizontal of God's will in the holy Lodge of St. John; and as such, becomes the temple whose maker and builder is God." (See Oliver's Mirror for Johannite Masons, *passim*.)

All these as inappropriate passages of no ancient origin in the instruction of a society whose birth was anterior to the coming of Christ, and which in all other respects seems beautifully contrived to unite in one bond of love men of opposing creeds, our brethren in England had perhaps wisely rejected. But in excluding all mention of our Patron Saints whatever, in creating a new formula of dedication, and changing the festival day of the Grand Lodge, they have gone farther than the necessity or propriety of the case required, and have made a change in the ceremonial of the Order which can by no means be contemplated with complacency. Long may it be before a similar step is taken on this side the Atlantic, and as for the eighteen hundred years past of European Masonry, so for eighteen centuries yet to come, may the voice of dedication call to grateful recollection, here at least, the virtues of the Holy Saints John.

There are, my brethren, connected with the Saints John, and with this day, two events in the history of Masonry worth remembrance. In almost all the rites of Masonry, the degree of Rose Cross is prominent. In the ancient and accepted rite, it is the eighteenth, and a governing degree. In the rites of Misraim, and of Memphis, it finds a place. It stands at the head of the modern French Rite, and of the national order of Scotland, the Royal order of Robert Bruce, and of all the superior degrees of Masonry is said to be the most imposing and instructive. Our learned brother, Dr. Mackey, has said of it, "It is at least certain that the degree of Rose Croix is to be placed among the most ancient of the higher degrees of Masonry; and that

this antiquity, in connection with the importance of its design, and the solemnity of its Ritual, has given it a universality in the masonic world inferior only to the degrees of ancient craft Masonry. It is to be found in nearly all the Rites, under some name and in some modification, and in many of them, is placed at the summit of the Ritual." (*Mackey's Lexicon. 2d ed., p. 386.*)

This important degree dates back to St. John the Baptist's day, 1314. Then was fought the battle of Bannockburn, which gave to Scotland her nationality. Bruce was a zealous Mason, as well as a knight of the most heroic courage and chivalrous enterprize. As a reward for the assistance derived from certain Knight Templars, wanderers from other lands, he established, the next day, the royal order of Robert Bruce, and conferred upon it lands and special privileges. It has endured until now, and still exists in Scotland, tracing an unbroken line of membership for five hundred and forty years to the great event which on St. John's day, gave birth to its ceremonies. From its chief seat at Kilwinning, much masonic instruction has gone forth to the world, and the principal degree of its rite been transplanted to other lands and other masonic systems.

But St. John's day with Masons is memorable for a worthier than any victory of violence and brute force, even in the holiest of wars. It was on this day, one hundred and thirty-seven years ago, that the four Lodges which had survived the general decay of Masonry in southern England, met for the first time for many years in Grand Lodge, and began the work of the revival of Masonry. What a scene would now be presented to one of those zealous men who assembled at the Apple Tree Tavern that day, could he revisit earth. Instead of four Lodges, feeble, discouraged, disheartened, having few members, with no coadjutors nearer than York, then at many days journey's distance, he would find hundreds of flourishing and well filled Lodges; he could pass with almost the speed of lightning, to York, the ancient seat of masonic power, to find prosperity there also. He would find that the four had become as the stars and as the sands of the sea in number; that in a distant land beyond the Atlantic, where then not a single Lodge existed, thirty-three Grand Lodges would rise up and call him blessed,—that in Asia, in the Isles of the sea, in Egypt, and in southern Africa, men loved to remember him and his associates. Instead of doling out a parsimonious charity to a few individuals, he would see alms-giving on a scale in his generation unequalled;—he would see asylums and hospitals, schools and colleges, medicine for the sick, food for the hungry, and comfort and consolation for the widow and the fatherless, administered to an

extent, of which the most enthusiastic of his cotemporaries never dreamed.

We have thus seen that there has been for centuries, and widely spread into different countries and races of people, a respect for the Saints John as patrons of Masonry. The examination of their connection with our fraternity becomes thus a highly appropriate subject for the orator of this occasion, and a consideration of it a duty incumbent upon all worthy Masons. But the day and the occasion call for the performance of higher and more important duties than the mere study of the history of our Society.

We do not march in processions with beautiful regalia, and music, and banners, with the mere object of empty show, pomp and parade. Just so far as such an idea has been entertained by one of us, just so far as one of us has allowed his vanity to be flattered by such a feeling, even so far has he traveled from the path of masonic duty. It is becoming and proper that we should, by a public appearance as Masons, give to the Order the countenance of our individual character. Let a procession pass through a crowded neighborhood, where those who form its ranks are known, and by that single act is determined the reputation, and in so far as common fame affects prosperity, the success of the society. By the individual characters of those who compose our public assemblies, will the world judge of the value of Masonry. According to the desire we feel for the advancement of the Craft, therefore, should be our readiness to unite in every demonstration of this kind. As long as a brother retains his membership, he should never be unwilling thus to give his aid to our Order, and whenever he feels a reluctance to make this public profession of his attachment to our principles and organization, let him leave our ranks. Let him be a Mason all over, or not at all.

But there is perhaps a greater danger. Many who fail to unite in the labor of the Lodge, who shrink from the performance of every day masonic duties, are often seen clad in the most gorgeous habiliments at scenes of public display. Let such take heed to themselves. The vanity which begets this love of show, the indolence which deters from active union in masonic labor, will sooner or later be duly appreciated, and they sink into deserved contempt.

Upon all public displays of this kind, each department of our Order has of course its appropriate clothing and insignia, and we add music to increase the pleasure and interest of the occasion:—there should be no desire for mere show among us.

This day, my brethren, your numbers have given to the world evidence of the prosperity and perpetuity of our Order:—and it is

your most sacred duty this day to pause and consider how that success which has characterized the past shall be preserved in the future.

This is the highest, the most sacred duty of St. John's day :—to see where we are, and how we shall act, and whither move. The past is full of instruction to us. Recall the period when Gen. Lafayette visited this country. Surely if one could overlook the few years which succeeded that time, a consideration of the events which attended his triumphant progress through the United States, of the numbers of new Lodges which everywhere sprung into existence, taking from him their name, the crowds of zealous Masons that everywhere flocked round and welcomed their brother, the distinguished men that then counted it an honor to be known as adherents to our cause, the general respect in which the Fraternity was held, and its widespread popularity, the conclusion would be arrived at, that the Order occupied a position impregnable in strength, imposing as the snow-clad mountain, enduring as the human heart. Then, as now, the great names of Washington, Warren, Franklin, Tompkins, Clinton, Jackson, and Marshall, were enrolled among adhering Masons. Then, as now, cabinet officers, senators, governors, and public dignitaries of all kinds were happy to be known as Masons :—politicians, watching with keen eye the changes of public opinion, then, as now, were applicants for admission among us. Then, as now, new Lodges were continually formed, halls were dedicated, processions marched, orations were pronounced. There was every outward indication of entire success. Every breeze brought good tidings to the devoted Mason, and rash indeed would he have been considered who had ventured to doubt the reality of all he saw.

Since that time, my brethren, what changes have we not seen. The Grand Lodge of Ohio, then a powerful and numerous body, has since at one time seen but fifteen attending delegates gathered round her banners. The Grand Lodge of Vermont was compelled to suspend her labors for years. Thousands of Masons abandoned the Fraternity. Many openly repudiated it. Hundreds of Lodges surrendered their charters. Our enemies, in their pride, boasted that "the institution is on the wane; in most places it is dead, and its torpid body can never be reanimated. As well might they think of establishing Mahometanism in this enlightened land, as to cherish the idea of re-establishing Freemasonry."

Is there not here a lesson for us? Are we not increasing our numbers too rapidly, without sufficient care that the favored applicant whom we admit within the sacred precincts of a Lodge should be in all respects one in whom we can confide? It will not do to say of a

candidate, "there is nothing against him"—there should be on the contrary everything in his favor. Will he stand by the Order in the hour of trial? Will he be willing to avow his adherence to our organization when the air is full of curses upon it, when denunciations are hurled against it from every side? We do not want men of irresolution:—we do not want those who love too well the good opinion of the world. Nerve and pluck must accompany sense and principle in our initiates:—for, looking to the past, there is no knowing how soon there may follow this our day of extreme prosperity, a battle requiring all the courage and perseverance we can command. There can be but one result to such conflicts:—of our success, all may be assured, for the foundation of Masonry resting upon the principle of "peace on earth, good will to men," can never be disturbed. But it will not do, my brethren, ever again to leave so many dead upon the field, the number of "missing" must be diminished in our next conflict. And as many surgeons examine recruits to see that no bodily disease disqualifies them from service, so should we, with extreme care, try the hearts of all who apply for admission within our circle, to see that they are without flaw.

In this connexion allow me to relate an anecdote which has always increased my regard for the character of the great and good man who is the subject of it. During General Jackson's first presidential term, when Antimasonry was at its height, a brother dying in Washington, desired to be interred with Masonic ceremonies. The Lodge was called together:—the meeting widely advertised, but when the hour arrived, only eleven brethren assembled. They were men of iron hearts, who knew, and were determined to do their duty, and after a brief consultation, resolved that the paucity of their numbers should not deter them from a public display of their attachment to the unpopular order. As the little band passed in procession down Pennsylvania Avenue, they met the President. It was during the General's controversy with the bank, when he was environed with difficulties, a hostile Senate hurling resolutions of censure at his head—and he too, like our Order, had no popularity to lose. He could have gone on his way, and avoided all censure, but he was not made of the metal to do it. He joined the procession, borrowed an apron from a brother, went to the grave, and left the brethren only when they had returned and closed the Lodge. Such men saved our Order in its last trial. God grant that when next we are called to meet the whirlwind of adversity, men with souls like Jackson's may be found to brave the storm, and guide our craft into the safe haven again.

There are, brethren, several duties of perhaps minor consequence

to those I have mentioned, which press upon our recollection to-day, and must not be forgotten.

In many portions of the earth, might still makes right, and the law of might imposes silence upon our brethren. In Spain, in Italy, in Australia, and in Russia, it is a crime to be a Freemason. And churches that pay well nigh idolatrous homage at their altars, deny the rites of religion to the souls, and of sepulture to the bodies of men who with a far more intelligent appreciation, have learned through the medium of Masonry, to revere the virtues and imitate the example of the Saints John. Let us not forget then to-day to remember our brethren who are in bonds whether of force or superstition, and to pray that their present suffering may prove but the dawn of a glorious deliverance.

As we turn our faces during the heats of summer to catch the northern breezes, let us remember our brother, who, if living, drags out a weary existence far within the Arctic zone, hemmed in by walls of ice. A more daring and adventurous spirit never assumed the Mason's vow. Time had wrinkled his brow and whitened his hair,—years of service in far off southern climes, as well as Polar seas, had added infirmities to advancing age, but with as true a heart and steady a purpose as when in youth he first sought the North West Passage, he passed into the region of perpetual snow. Nine years have since elapsed :—years of weary expectation, of hopes not realized, of fears increasing. It may be that our brother, Sir John Franklin, has found his grave, that over the hallowed spot that covers him no acacia sprig sheds its fragrance, no flowers bloom, save those the aurora paints upon the midnight sky, no monument is upreared save snow and ice, and that until that last solemn day when the elements shall melt with fervent heat, and the secrets of every prison-house be unfolded, no tidings of his fate shall reach her who knows not whether she is Mason's wife or Mason's widow. Yet there is room for hope, feeble though it may be. Collinson and Belcher, with their brave associates, still dare the dangers of the Arctic seas for his relief. And our brother, Dr. Kane, the leader of the American expedition, to whom a year ago, the Grand Lodge of New York bade adieu and invoked prosperous gales, still struggles northward through the ice. Oh, if we could select from among these noble crusaders of charity, the hand to relieve the distress and save the lives of Franklin and his men, would we not instinctively turn to our brother, who, though of a different people, is bound to them by ties the others know not. God grant them all, in the fulness of his time, a safe deliverance.

The dead of the past year, shall we in our rejoicings forget them?

In some parts of Europe, and in two or three Lodges in the United States, there is annually opened what is called a Lodge of Sorrow, in which appropriate ceremonies are performed in commemoration of deceased worthy brethren. In the absence of such a custom it is not improper for me to remind you that, since the last anniversary of this day, many a valued brother of the Craft has passed through the gates of death. A sister city has suffered from the ravages of pestilence, and many a craftsman sunk beneath the blow. Many months have passed away, but the remembrance is fresh in my mind of the sorrow with which I first learned the tidings that one whom I had long known and loved, whose position and abilities endeared him to the whole masonic family of Ohio, was among the dead. A stranger in a strange city, but surrounded by those whom Masonry made his friends, his pillow smoothed by the watchful hand of brotherly love, the last Deputy Grand Master of Ohio died. I saw Dr. Bigelow on his way to New Orleans: he was in the prime of life and the full flush of health and manly virtue. He informed me he should spend the summer in the south, that the dangerous season to strangers was the second summer, when I might expect to see him once more. I bade him adieu, in full confidence that he would work his way to fame and wealth: in the assurance that the present summer would restore him, at least for a few months, to his Ohio friends. But alas, he is another example of the truth of the Scripture, "the day and hour when the Son of Man cometh, no man knoweth."

And may each one of us, in thought of the dead who lived this day a year ago, take to his heart the solemn lesson:

"So live, that when thy summons comes to join
The innumerable caravan that moves to that mysterious realm,
Where each shall take his chamber in the silent halls of death:
Thou go not like the galley slave, scourged to his dungeon:
But sustained and soothed by an unfaltering trust,
Approach thy grave,
Like one who wraps the drapery of his couch about him
And lies down to pleasant dreams."

NOTE.—While this address has been going through the press, the melancholy tidings of Franklin's fate has been received. Of those who periled their lives to rescue him, all have returned in safety or been heard of, except Bro. Kane. With the sorrow each true Mason feels for Franklin's loss, will be mingled the hope that no disaster may befall Bro. Kane. Tidings are daily expected from that heroic and true-hearted brother; yet he *may* not return, or even be heard from, for a year to come.

STANZAS.

BY MRS. A. L. RUTER DUFOUR.

A little gem of beauty rare,
 Fell sparkling to the earth,
 And nestled in a blossom's heart,
 That claimed its gentle birth.
 And as the merry seasons pass'd,
 They sweetly on it smiled,
 And with their fairest, brightest gifts,
 Endowed this blossom's child.

And from its young heart, sweet and pure,
 Beamed Light, and Life, and Love,
 That might have graced a seraph's brow,
 Or lured him from above.
 And like a silvery fountain's gush,
 Its fair Life's fragrance thrilled
 The blossoms in the parent bower,
 And rarest Love distilled.

An angel wandering from the sky
 Beheld the precious gem,
 And caught it trembling from the earth,
 To grace his diadem.
 But, deeming as he soared aloft,
 The gem was all too bright,
 He placed it in the Savior's crown,
 Amid the stars of Light.

 SCRAP FROM OUR CORRESPONDENCE.

BY THE EDITOR.

As may be supposed, we have a very extensive correspondence, ranging all round and over the United States, and occasionally from foreign countries. Among the innumerable letters we receive, some are written in a stiff, formal, business style. We read them over, attend to their contents, and file them away. Others, again, manifest that they come from persons *not quite* strangers, though we have never met. There seems to be a mysterious chain, invisible, yet vital, which connects the writer and ourself in bonds of fraternal relationship. We scan such letters closely; read them over the

second time, and after carefully attending to their minutest request, neatly fold, endorse, and file them away. It is a pleasure to receive and read them, and we do not like immediately to quench the flame which they kindle.

Occasionally a letter comes of a peculiar cast, and requires, *and receives*, more than ordinary attention. Its contents light up our little sanctum like a gleam of sunshine in a dark and stormy day: It is evidently written by one unused to the pen, and he expresses himself without much regard to grammatical accuracy, or elegance of diction; but his *heart* is in the language, and its warm and genial emotions come pouring out like a crystal stream, from some rocky mountain side. The words breathe the living spirit of Masonry, and we feel at once a kindling glow in our own heart as an answering echo.

We have two or three such before us now,—full of soul and sympathy, and uttered in simple but truthful language. We will make an extract or two:

“The first No. of volume xii. is at hand. I have read the most of it, and, so far, I am *very* much pleased. But the article on page 26 ‘A higher stand’—delights me all over. I am delighted to hear that report from the Grand Lodge of Arkansas; and I rejoice exceedingly that our own loved Grand Lodge leads off in this high-toned morality. I have eight sons and one daughter—the last is married to a Mason * * * * * You see we would stand a poor chance with our holy Evangelical Lutheran brethren: but I am willing to let them and our most precious Catholic brethren go on their way, *rejoicing*, if they can.

And now let me say, the boys must have the Review, and my dear old sister in Missouri must have it too. Send it to us, and send it to her, and the pay shall be forthcoming when we sell the hogs.

Farewell. May you *fare well* FOREVER.

P. S.—You said something about sending the Review back if we did not want it. Send it back! I tell you sir, when I can’t raise money to pay for it, the boys will go and make rails to get it. I would tell you to put me down a life subscriber, if it was not that I want an apology to talk to you once in a while.”

There, in that letter we have the revealments of a noble heart, full of the kindest sympathy and earnestly devoted to goodness. The “nice” and critically fastidious may smile with contempt at such letters; but to us there is a freshness and simplicity in them that we value above all the cold formality of the so-called “refined” society. We sometime since received a letter from his lordship the Duke of Leinster, Grand Master of the Grand Lodge of Ireland, couched in

the careful and formal phraseology of England's nobility; but we prize the honest, blunt, hearty letter of our old backwoods friend, far above that from his "lordship," for it comes from one who is likewise truly noble—not by royal patent, but by the stamp and signature of God himself.

There are other gems in this same mine which we shall dig up some of these days and show to our readers. We can satisfy them that a Masonic Editor, with all his toils and troubles, meets with *some* green spots in the path-way of life.

CENTENNIAL ANNIVERSARY

OF HIRAM LODGE, NO. 1, NEW HAVEN, CONNECTICUT.



SOME kind, but unknown friend, has recently forwarded to us a copy of the printed proceedings of the above-named Lodge at its Centennial Anniversary on the 5th of September, A. L. 5850. We know not, at this late day, why or how that celebration escaped our notice at the time: we recollect having some intimation of the event, but certainly did not get a copy of the proceedings; afterwards, some one wrote to us on the subject, but not until the present have we received any thing on which to base a review of the centenary. On the principle that "it is never too late" to make amends for omission of duty, and for the additional reason that the proceedings on that occasion embrace matters of *general* interest, and develop facts that ought to be known more widely, and be carefully preserved, we will now call the attention of our readers to this anniversary meeting.

We shall make such extracts from the work as we may need, and notice such facts as are of interest to the Craft and to historical accuracy.

We like these "centenary" and "semi-centenary" celebrations. They awaken a deeper interest among the Craft, as well as among those not of the Order, in the progress and history—the principles and influence of ancient Freemasonry. The general celebration of the Washington centenary, on the 4th of November, 1852, did more to scatter abroad a knowledge of the relation which that great man bore to Masonry, than all that had been done for half a century preceding. So little had his identification with Masonry been referred to outside of our Lodges, that

the fact of his being a Mason was scarcely known beyond a limited circle ; and Anti-masonic writers had even denied in the public prints that he was a Mason at all. Indeed they had gone further, and in their blind and bigoted zeal had even arrayed the Father of his country against us, and *tortured and misapplied his writings* to sustain the outrage! But that celebration, with the historical facts brought to light on that occasion, have made a mark upon the public mind which will hardly be effaced until another century shall re-produce it. No man hereafter will deny that Washington was a Mason ; or if he does, the records of the past will stare him in the face with a prompt correction of his errors.

So, too, with the centenary of Hiram Lodge, No. 1, at New Haven. There are historical facts revealed in these proceedings of great value, which, but for this celebration, might have remained concealed in the archives of that venerable Lodge, and perhaps, by accident of fire or otherwise, ultimately destroyed. Now, however, they are before the public properly attested, and can be referred to as authentic history.

Hiram Lodge was the first organized in the State of Connecticut : its centenary occurred on the 5th of September, 1850. An invitation was extended to masonic bodies and individual members of the Order all over the Union, to join with the members of that Lodge in celebrating their anniversary ; and a large concourse of brethren assembled to do honor to the occasion. The day was fine, the preparations ample and complete, and every thing passed off with great eclat. A large procession marched through the principal streets of that beautiful city, arrayed in the costume of the Order, with music and banners. A most eloquent address was delivered by Rev. Bro. Benjamin Huntoon, of Marblehead, Massachusetts, which is published with the proceedings. After the ceremonies of the day were over, the whole company partook of a sumptuous collation—such as *can* be spread before invited guests in the heart of old Connecticut. But at present we prefer adverting to the history of the Lodge, and incidental facts growing out of it.

General David Wooster, whose biography we recently published, then the captain of a trading vessel, in one of his voyages to Boston, applied to the Grand Lodge sitting in that city for a charter to establish a Lodge in New Haven. The petition was favorably received by the Grand Master, Thomas Oxnard, Esq. and at a quarterly session of the Grand Lodge, held on the 12th of August, 1750, a charter was granted. It seems to have been the practice at that day to grant a charter at once, without any intervention of a dispensation. The charter, we have said, was granted on the 12th of August, but it was not made out until the 12th of November following. It is not certain when or where Captain Wooster was initiated into Masonry, but it is likely during some of his

voyages to a port where a Lodge was established ; but in what Lodge is not known, and probably never will be.

The new Lodge took the name of Hiram, No. 1, and Capt. Wooster was appointed its first Master. How long he continued to preside as such is not known, as the records are lost from June 24th, 1754, to December 20th, 1762. After this, his name appears no more in the proceedings, he being engaged so much abroad in the army, and on other public business, as to prevent his active participation in the affairs of the Lodge.

The Lodge continued its labors ; some years accomplishing much, and in others but little work. In 1775 the Hon. Pierpont Edwards, long known as a distinguished Judge in that State, was initiated ; as were the brothers Green, long considered as the fathers of the press in that State, had been the preceding year. At the breaking out of the Revolution, the records show a large increase in the applications for initiation ; and during the years 1776 and 1777, no less than twenty-nine were " raised," among whom was Col. Thomas Wooster, only son of the first Master, and at that time one of the Aids to Gen. Washington.

In 1791 the Grand Lodge of that State was organized, and Masonry assumed a more permanent character. A general revival seems to have followed, and the Order spread all over the State. Many of the most distinguished men of Connecticut were initiated in Hiram Lodge, among whom we might name the Hon. David Daggett, for several years a Senator of the United States, and afterwards Judge of the Superior Court, who still survived and was present at the centenary, aged 86 years—" the oldest brother in the Lodge." One was also present on that day, brother Gad Peck, who was initiated in 1793 ; another was present, Amos Townsend, 78 years of age, who was initiated in 1796. Another was present, 80 years of age, Robert Brown, who was initiated in 1797. The Hon. Henry W. Edwards, afterwards Governor of the State and United States Senator, was received in 1809 ; and Ralph I. Ingersoll, since Minister of the United States to the Court of Russia, was admitted in 1810.

We might go on and fill many pages with this kind of reference to individuals, and to the progress and labors of the Lodge, but we forbear. Suffice it to say, that the Lodge is yet at work, promulgating the glorious tenets of the Order, and bearing its venerable banner as the parent Lodge in Connecticut. We hope it may continue, and at the close of another century be found as active in the good work, and possessing still greater strength and more vitality than at the end of its first hundred years.

There is one item in the history of this Lodge that we cannot pass over without some remarks. On the 16th of April, 1765, it is recorded

that Benedict Arnold, then a "good man and true," as may be inferred from the fact he was proposed for membership by the W. M. himself, "was admitted a member of this Lodge." "His name appears frequently on the records as present at the regular meetings until about 1772." After that no more was heard of him in the Lodge. In April 1775, when the battles of Concord and Lexington were fought, Arnold was engaged in the drug business in New Haven. He at once left his business, joined the army, and was but little at New Haven again until his sun went down in darkness, and he was compelled to flee for safety to a foreign land.

It has often been denied that Arnold was a Mason. Inconsiderately zealous brethren have claimed that *all* the other Major Generals of the Revolution were of the Craft, except Arnold. We have several times referred to and corrected this error, and now allude to it simply because the evidence of his admission into the Lodge is before us. It is useless to deny that he was a Mason. We regret that he was ; but it is better to face the truth than to avoid it.

Benedict Arnold was a bad man—he was among the worst of mankind. A traitor to his country can commit no act of deeper malignity, or incur a heavier guilt. But damning as were his deeds, and scorned and blasted as is his character and memory—and justly too—he was at one time regarded with respect, even by the great and good Washington. When he was admitted into the masonic fraternity his character was fair. He was known to be imperious and impulsive in his temperament, ambitious and vain, but still a man who maintained a fair character among those who knew him best. He was a brave man—none will deny this ; and until he took that awful step by which he lost honor, integrity, character, country, and every thing most dear to man, he exhibited some traits of noble generosity. We would not be his apologist: he merits all the infamy that rests upon his name : he justly stands on the page of history as an object of contempt, and to be scorned by every man of honor,—wrecked and blasted by his vain and vengeful feelings, where he might have been honored and respected among his country's heroes.

We said that when he joined our Order he was considered by those most competent to judge, a true and worthy man. They were deceived in his character : but human judgment is fallible, and not until we "know as we are known," can we judge with certainty. Subsequent events proved that there were *some* redeeming traits in him, although the evil ones finally overbalanced the good, and ultimately crushed him forever.

There is an event recorded in his after career which shows that he

then still had some latent remains of goodness left, and that he fully recognized the obligations of Masonry upon him. It is related by Headley, in his "Generals" of the Revolution, and we will repeat it in the words of that author.

"General Warren, when he fell so nobly on Bunker's Hill—one of the first great offerings to liberty, left four destitute and orphan children to the protection of his country. When Arnold first took the command at Philadelphia, he learned to his surprise that the State of Massachusetts had neglected to provide for them. He immediately wrote to the lady under whose protection they were, expressing his astonishment that the State had done nothing, and begging her to continue her charge, and have the son well clothed and sent to the best school in Boston. In the mean time, he promised to bring the matter before Congress, and also to raise a private subscription in their behalf. Not content with doing this, he sent her five hundred dollars out of his own purse towards defraying the expense of their maintenance, and requested her to call on him whenever she needed aid. He kept his promise, and from time to time forwarded money, and finally prevailed on Congress to make provision for them. This noble and generous act offsets a thousand accusations of meanness. The story of having got pay two or three times over for the horse shot under him at Bemis' heights, should be received with many grains of allowance, when it is remembered he spent ten times the sum in gratuitous, unsolicited charity."

Reckless and prodigal as he was, and recreant as he was becoming to every honorable principle, he still remembered the patriot Grand Master of Massachusetts, and his dependent and destitute orphans; and with a promptness that would have honored a nobler man, he ministered to their wants, and "aided" and "assisted" in protecting and educating them.

We mention this fact, not to redeem his memory from the ignominy which it merits: but to let in a single ray of light upon the dark picture which he has left, and to show what he *might* have been had he heeded the precepts of our noble Order.

With these remarks we close our review of the Centenary of Hiram Lodge, No. 1. The Oration delivered on that occasion may be the subject of future remark.

[ED. REVIEW.]

"That innocence should be the professed principle of a Mason, occasions no astonishment, when we consider that the discovery of the Deity leads us to the knowledge of those maxims wherewith he may be well pleased."

CALIFORNIA AT WORK.

LAYING A CORNER STONE IN SACRAMENTO.

We see by the following, copied from the Sacramento Union, that our brethren are at work in the "land of gold," and leaving their "mark" upon the current history of the day. Our old friend and brother from Ohio, Isaac Davis, Esq., as Grand Lecturer of that Grand Lodge, has not forgotten his vocation. We copy a portion of the proceedings, that our readers may see the Craft are busy on the other side of the mountain.

[ED. REVIEW.]

"A commodious platform which had been constructed for the accommodation of those who were to take an active part in the ceremonies, was then taken possession of by the Fraternity, and three lighted candles placed near the stone.

Another platform of equal dimensions, and removed a short distance from the former, was reserved for and occupied by a large number of ladies. Meantime the crowd that had previously collected, increased rapidly and sought upon all sides eligible stand-points from which to view the ceremonies. Everything having been got in readiness, Isaac Davis, Grand Lecturer, and acting Master, advanced to the front of the stage, called the audience to order, and announced that the ceremonies would then commence.

The cap of the stone was then raised, and the Grand Chaplain, the Rev. B. T. Crouch, offered up an eloquent and appropriate prayer. The Grand Treasurer was then called on to deposit the treasures within the stone, whereupon Judge Heard read a list of the articles contained therein.

The stone having been lowered and placed in position, the Master received the plumb, the square and the level from the Master Architect, Frank Denver, and having applied them successively with a satisfactory result, turned and said in a loud voice :

'I have tried this stone by the implements of architecture, and find it to be well formed, true and trusty.'

He then again returned to the stone and emptied upon it successively, the contents of three silver goblets, saying : 'According to the ancient customs and ceremonies of the Fraternity of Free and Accepted Masons, I now pour upon this stone corn, wine and oil,' and concluded with a Benediction.

The plumb, square and the level were recommitted to the care of the Master Architect, and Judge Curtis, Deputy Grand Master, addressed the County Judge as follows :

Judge Heard : In obedience to your invitation, which we of the

mystic tie construe into an order, for we are taught to obey legal authority, the Fraternity of Free and Accepted Masons assembled to act a part in the interesting ceremonies of this day. That pleasant duty has now been performed. The corner stone has been laid upon which is to be erected an edifice for the administration of public justice. May it long be preserved from inundation and conflagration—may it long remain as a proud monument of the energy and progress of the people of Sacramento. And now, sir, if we have performed the duty assigned us to your satisfaction, and that of the citizens of your county, which you so honorably represent, our reward is ample, our highest object has been attained.

Judge Heard replied briefly, returning thanks for the services of the fraternity.

The orator of the day, Judge Balston, W. M. of Union Lodge, was then introduced and spoke as follows :

Most Worshipful Grand Master, brethren and fellow-citizens : The work is commenced—the corner stone is laid for the second temple of Justice erected upon this spot. This event will be chronicled in our history. The early history of Sacramento will show how a city sprang up, as if by magic, on the plains—first by the erection of tent houses and small trading shops, soon replaced by more spacious wooden structures. They, in turn, were speedily swept away by the contending elements, and hundreds of their inhabitants fled to the Court House—then standing upon this spot—as to a house of refuge, where they hoped they and their effects would be secure. The industry of the inhabitants soon rebuilt the city in a more substantial manner, guarding as well against conflagration as inundations. Another fire came sweeping over a valuable portion of the city, including our Temple of Justice in its general destruction. Like the Temple of Solomon, that most perfect display of human architecture, it could not resist the elements, and was destroyed. More than seventy years after the destruction of the first temple at Jerusalem, built upon Mount Moriah—a spot sacred in history and consecrated by several important events—the descendants of those who first built the temple began to rebuild it. In a few weeks after the destruction of this temple of Justice, the rubbish is cleared off the ground, and the foundation laid spacious and broad, for a new and more magnificent one. In this the energy and indefatigable perseverance of our citizens are displayed. May we not hope soon to see it completed—perfect in strength, symmetry and beauty—well adapted to the purposes intended. May justice be forever administered in these halls, without sale, denial, or delay—according to the principles of eternal truth.

These halls may for a season be devoted to the more important purposes of legislation. May wisdom forever guide our legislative councils! May more than common eloquence ring through these halls in the advocacy of truth and right! May order prevail through their precincts, and the present as well as future generations be blessed by the wise laws here enacted.

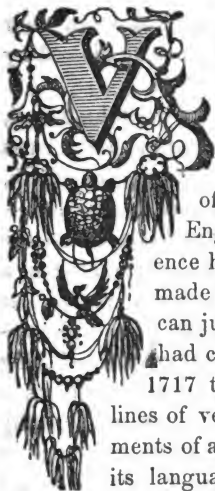
Brethren of the mystic tie! you have done your work here well, square and true, according to the rules of architecture and the rules of our Craft. The tools which you have used chiefly were the plumb, square, level and trowel. The plumb to establish perpendiculars—the square to square your work—the level to lay horizontals—the trowel to spread the cement so as to unite the whole building in a common mass. The mystic use of these tools should never be lost sight of by us as Free and Accepted Masons. We must walk uprightly before all mankind, on the platform of equality, remembering that we are traveling to that bourne whence no traveler ever returns—the great level where we shall all meet. Let us square our lives by the rules of truth and virtue, so that we may become living stones in that temple not made by hands eternal in the heavens. As the trowel unites the whole building in one common mass, let us spread the cement of brotherly love and affection, so as to unite our fraternity as one band of brothers, seeking the common good of all—nay, our affection should extend to the whole human family—we should seek to unite all by the ties of sympathy and affection forever indissoluble.

WHAT THE FATHERS DID.

During the reign of anti-masonry in northern Ohio, the Lodge at Norwalk, in Huron county, suffered in common with her sister Lodges in that region. Bro. Platt Benedict, who was the first settler of the place, fearing the Lodge would lose its charter for non-payment of dues; and it being difficult to get enough members together to work, preserved the charter by paying the Grand Lodge dues for several years out of his own private funds. By this means the charter of the Lodge was preserved until the storm blew over, and now it enjoys unusual prosperity. The brethren there owe that good old man a debt of gratitude. We are glad to say he still lives, and at four score years of age is as sprightly and active as most men at fifty. He still attends the Grand Lodge regularly, and takes a deep interest in its proceedings. May he yet be spared many years, as a living example to his younger brethren of the patience and fortitude exhibited in the days of trial.

PROGRESSIVENESS.

BY THE EDITOR.



ERY soon after the celebrated "union" of the two Grand Lodges in England, in 1813, a spirit of improvement, or progressiveness, was developed among the Craft in that country, which has done much towards removing the old landmarks of Freemasonry. This spirit, having its birth in England, has gone abroad wherever English influence has been felt ; and wherever it has reached, it has made its mark for evil on the Fraternity. So far as we can judge, at this distance of time and place, Masonry had changed its features but little from its revival in 1717 to the period above alluded to. The same outlines of venerable antiquity hung around its brow ; its garments of antique shape, preserved their former fashion ; and its language, stern and unyielding, retained its structure and expression, like the grasp of an old man on the habits and customs of his youth. The rituals, so far as we can now judge, suffered as little change as its dress and language ; and its laws and usages were as inflexible as the aged oak that has withstood the storms of centuries.

The dawn of the nineteenth century, however, marked an era in the progress of things pertaining to man. The terrible upheavings of the nations, consequent upon the wars waged by Napoleon against legitimacy and feudalism, had stirred society to its depths. The arts and sciences started anew in their progress of wonderful development ; the human mind, always restlessly striving for freedom and power, seemed to imbibe new vigor from the tasks imposed upon it ; and all the conditions and relations of men were more or less modified. Government and laws, which had been slumbering in their old cradle of legitimacy for a thousand years, were suddenly awakened by the movements and clamors of the masses, and the relations of governor and governed were not only greatly modified, but in some respects essentially changed. The *people* at last were made conscious of their power, and, like a giant who had long submitted to be bound by a thread, but now scorned the restraints of a cable, shaking their muscular limbs, spake out with a voice of thunder that made the old possessors of power tremble in their high places. Thrones that had endured the shocks of ages, tumbled into dust ; crowned and sceptered

monarchs, who had ruled so long that they claimed the privilege by "divine right," were driven into exile, or expiated their crimes upon the scaffold. The representative of the people—one from among themselves—the man of terror and of destiny, had seized the helm of the French Government, and was directing its fearful energies to the destruction of the corrupt and obsolete dynasties of the continent; while England, with a government half popular and half legitimate, was roused to her utmost efforts to repel the waves that rolled wildly upon her shores.

No wonder society was stirred; its decayed bandages of a thousand years broken as a pack-thread, and the powers and resources of the human mind revealed as they had never been before. In twenty years the world was changed in its moral and intellectual aspects; and though, at the fall of that man whose single energies had kept the world in arms, the tide suddenly flowed back to its former level, it only rested there for a time. The "divine right" was found to be only the "right of the stronger;" the giant had discovered his own might; and sovereignty in the future will rarely, and then not long, be centered in a single arm.

We said that in the terrific struggles which marked that period, the aspects and relations of society had been altered. It cannot be denied that Masonry, in common with all other human institutions, felt to a greater or less extent the influence of that change. For a period so long that its beginning had been obliterated from the memory and the records of man, the Lodges had been dedicated to the Saints John of the New Testament. Their precepts and their examples had been referred to as standard articles of faith and practice, and novitiates were taught to embrace the one and to emulate the other. At the re-union of 1813, Moses and Solomon were strangely substituted for the Baptist and the Evangelist, as the patrons of the Order; and these changes were made to appease a bigotry as old as Herod, and as undying as the innate depravity of the human heart!

But this was not the only change. The garb of Masonry was too antiquated to suit the progressive ideas of the age; and the drapery which had shrouded her venerable form for centuries, was torn in fragments and scattered to the winds of heaven. A robe of modern cut was prepared and adorned with all the tinsel and gewgaws that a Parisian milliner could invent; and an attempt was made to array the matron of centuries in the court dress of a modern belle! A great number of offices were created to inflate a Grand Lodge, and forms and ceremonies were introduced which would have astonished the fathers of a hundred years before. The *age* was progressive; society

was changed or changing; forms and fashions born but yesterday were now in the ascendant; all things had become new, and old Masonry must lay aside her antiquated vestments and assume, to a limited extent, the aspect and attitude of the times.

These changes did not stop in England; they affected the Craft in every part of the civilized world. It is true they were not vital; they affected the *appearance* of Masonry chiefly, but her character and her habits have both felt the influence of the change. The old landmarks are still there, but so much rubbish has been thrown around them that it is now somewhat difficult to discover them. Besides, when violent hands had once been laid upon the art, it was not difficult or dangerous to repeat the blow. A recognition of the New Testament morality suffered when the Saints John were removed from their supremacy in the Lodges; and it was not long until freedom of birth and purity of genealogy were omitted in the requisitions for admission. To have been "free born" had always been considered as essential in a candidate; the requirement had come down from the days of Abraham, through the Jewish priesthood, and had been fully recognized by the Craft ever since its organization. But the principle stood in the path of "progress," and it was soon cast aside and exchanged for one more suited to the times. The words "free man" were, by a solemn act of the Grand Lodge of England, substituted for "free born"; and thus a principle which God had ordained, and which had obtained for more than three thousand years, was bound hand and foot and slain "without benefit of clergy"!

We might go on and enumerate many other innovations upon the garb, if not upon the "body" of Masonry, if time and space permitted; but we forbear for the present. We have given warning of what *may* be done, by noting what *has* been done: we utter a note of caution for the future, by directing attention to the wrecks of the past. May those who now sit at the helm of our noble bark avoid the rocks which came near proving the ruin of their predecessors.

In our own country, improving and progressive as we are in all things else, we have not yet permitted "manifest destiny" to get so firm a hold on Masonry, as have our brethren in England. Yet even here we have not too well guarded the pedestal on which sits the divinity we venerate. It was well for American Freemasonry that she had reached the years of maturity, and had become her own master, ere "progression" in the mother country had wrought its mis-judged changes. In our Lodges we still retain "the holy Saints John." We dedicate our Lodges to their memory and their virtues; we point the young Craftsman to their singular parallel of excellence,

and we enjoin it upon him to practice the virtues which they taught. We still retain the divinely originated requirement of a free birth and a pure lineage, and none has *yet* dared to question the propriety of the rule. The requisition is perfection—physically, mentally, and morally. Occasionally, enforcement of the rule is relaxed, but in all cases Masonry suffers as the consequence. Her venerable laws and usages lose their moral influence in proportion as they are violated ; and, unless care is taken, we shall learn to appreciate them when it is too late to enforce them.

In lesser things, we have suffered the spirit of progression to invade us unrebuked ! In many little things, we have gradually and almost imperceptibly followed in the footsteps of “progress.” In our Grand Lodges, and sometimes even in our subordinate Lodges, the language as well as the practices of antiquity are gradually being superceded. Who ever heard of “parliamentary rules” in our Grand Lodges a hundred and fifty years ago? Who ever heard of “adjournments,”—of “appeals from the chair,”—of “questions of order,”—of “motions having precedence,” and all this kind of modern phraseology, until within the last fifty or hundred years? And yet now such things are common—almost domesticated among us. *They are not masonic* ; they have been borrowed from popular sovereignty ; and though well enough, and certainly useful, where they belong, they are unwelcome intruders and sadly out of place in a Lodge of Masons.

Once the right to a negative, on the application of candidates, was sacred, and the principle of unanimity inviolable ; but how frequently are these important rights and principles invaded at the present day. An applicant is rejected. His voucher is mortified, and he straightway sets to work to carry his point, even though he should immolate a vital principle to accomplish it. At the next meeting of the Lodge, and probably in the absence of the objector, he “moves a reconsideration of the vote”—if the W. M. is weak enough to permit it. If he succeed, the objectionable candidate is admitted, and at the succeeding meeting confronts the objector *within the walls of the Lodge-room!* And this blow at Masonry—at the principle of unanimity—at the harmony of the Lodge, and the rights of its members, has been struck through the trickery and machinery of “parliamentary usage.” Progress!

Again : who ever heard of Masons “electioneering” and “log-rolling” for offices in a Lodge or Grand Lodge fifty years ago? And yet—we are almost ashamed to write it—it is now becoming, we fear, quite too common an affair. And not only so, but successful candidates, or their “friends,” have been known to make their boast how

successfully they managed, and how triumphantly they succeeded in the scramble for place and power! In most Grand Lodges there are appointments to be made to subordinate places, and the Grand Master is frequently pressed with "applications" and "recommendations" by the friends of young aspirants; and many of such appointments are probably made to appease such 'applicants' and gratify such 'friends.' It is possible, too, that sometimes, in imitation of political elections, an office is half purchased by the hopes of an "oyster supper!"—These latter cases, we trust, are rare; and yet "instances have been known"—but we hope "will be known no more."

We have no particular person or case, at which these remarks are aimed. We have long been a careful observer of passing events, not in one or two Grand Lodges, but in many; and we regret to be compelled to write it—these modern appliances, practices, language, and usages have, in some places, made serious inroads upon the stately dignity of our venerable Order.

The world ought to progress; society should progress; intellect, morals, science, arts—all should admit progression. But Masonry, in its essential *features* and noble *purposes*, must retain its original character, and accomplish its mission in its own peculiar way—or *cease to be Masonry*. In its labors and efforts it may admit of progression—in these it ought to and must progress, or be cast aside as a useless and faded thing. To do good, to spread the name and character and word of the God of Israel throughout the world; to wipe away the tears of suffering humanity, and hush the sighs of affliction and woe; to "feed the hungry, clothe the naked," shelter the homeless, and help the weary stranger on his way—in all these, as the God-like mission of our Order, there should be progressive efforts. But the instrumentalities we use to accomplish them, and the manner of doing the work;—the garb, the aspects, the language, laws and usages of Masonry, should be unchanging as returning years: The same to-day, yesterday, and to-morrow.

How we should like to sit in a Lodge, such as met in London at the beginning of the eighteenth century. The stately dignity of the presiding officer, as the representative and successor of the renowned king of Israel; the old solemnities, handed down from remote antiquity; the venerable language, simple, sublime, and impressive; the solemn homage of the heart to Him who sat between the cherubim; the stirring admonitions coming from the "East," and the true and fraternal bonds which united all as a "band of brothers,"—ah, this would be worth all the show and tinsel of modern invention. Hail! ANCIENT FREEMASONRY.

THE CRAFT IN NEW YORK.

We copy the following report to the Grand Lodge of Massachusetts, not because we are fond of repeating the facts, but that our brethren may know how matters stand in that ancient jurisdiction. There is no place in the masonic world, we believe, where such protracted and widespread dissensions exist as in New York. We regret it,—every good Mason must regret it ; but regrets will not restore peace nor bring the dissevered fragments together. Could not two or three of the older Grand Lodges unite to offer their mediation, and make an effort to heal the wounds and restore peace to that distracted jurisdiction? We venture the suggestion, and think the object to be attained is certainly worthy the effort.

[ED. REVIEW.]

“ To the M. W. Grand Lodge of Massachusetts:

“ At the quarterly communication of this M. W. Grand Lodge, in September last, the following vote was referred to the undersigned, with instructions to consider and report on the subject therein embraced :—

“ ‘ *Voted*, That a committee be appointed to take into consideration what instructions should be given to the Lodges in this State, in reference to *visiting members* of subordinate Lodges from New York.’

“ Affecting as it does, to some extent, the free and brotherly intercourse which this Grand Lodge, for nearly three-quarters of a century, has sustained to brethren hailing from a neighboring jurisdiction, your committee could not fail to regard the subject-matter of the inquiry contemplated by the foregoing resolution, as of the highest importance. And they have endeavored to conduct the necessary investigation, impressed with a deep sense of the obligations resting upon them and all good Masons, to regard those things which make for peace, while seeking to maintain the integrity of those fundamental laws and principles which are essential to the purity and preservation of our ancient and honored institution.

“ Your committee cannot enter upon this report without an expression of their deep regret at the condition of the fraternity in New York, as developed by their investigation. Dissensions among brethren of the same household of faith, are to be lamented ; but, constituted as human nature is, they are not, unfortunately, always to be avoided. We find them in all the various orders and classes of society—in the family circle—in the Christian church. They began while the world was yet in its infancy, and they will end only with the consummation of the great purpose for which man and the world were created. It is one of the designs of Masonry, and the tendency of its sublime teachings, so to

subdue and harmonize the passions of its disciples, as to lessen the frequency of such differences, and to soften their asperity whenever, from unavoidable or other causes, they may unhappily occur. No merely human institution can do more than this. And wherever this great purpose of Masonry has been accomplished—wherever the beneficent spirit of its teachings has been allowed to work its way into the heart—~~there~~ the door of reconciliation is found thrown back upon its hinges—wide open to the free entrance of the spirit of *peace*. May we not still hope for the realization of this truth—a living manifestation of its redeeming power—at the hands of our unreconciled brethren in N. York? Have we not a masonic and moral right to expect so much of them? Or, must we be driven to the sad conclusion, that their actions are never to correspond with their profession?

“Your committee have not desired, nor are they instructed by your vote, to extend their inquiries into the causes which have led to the unhappy divisions that exist among our brethren in New York; nor yet to seek the means of reconciling them. Neither would they assume to dictate to the Grand Lodge of that, or any other State, as to its duty in the government of its Lodges, or in the administration of its internal affairs. With these they would not unnecessarily interfere; nor, indeed, from any consideration other than that they are so conducted as to endanger those essential landmarks which were set up by the ancient fathers in Masonry, as guides for the government and preservation of our institution, in its purity and integrity. They have, therefore, limited their investigations to the actual condition of the order in New York, with a view to recommend, for the action of this Grand Lodge, such protective measures as the exigencies of the case submitted for their consideration, seem to demand.

“From the best sources of information of which your committee have been able to avail themselves, they learn that there are at the present time, in the city of New York, the following organizations, exercising control over the three degrees of ancient Craft Masonry:—

“1. The Grand Lodge of the State of New York, over which the Hon. Reuben H. Walworth presides as Grand Master. This body has under its jurisdiction about two hundred and fifty Lodges,—seventy of which are located in the city. This number includes, with the exceptions hereafter named, all those spurious Lodges, which, prior to the year 1851, were working under the body known as St. John's Grand Lodge, and had been unlawfully created by that illegal organization. And it may not be out of place here to notice, that those Lodges, and their members—the latter numbering about one thousand—were, at the time of the ‘union,’ received and acknowledged by the lawful Grand

Lodge, by a *resolution* of reconciliation, agreed upon by the parties. It is true, that many of the persons so received, are among the best and most steadfast Masons in the city ; and, as men, are of much respectability. But it is also true, that many of them are among that class of Masons, who reflect no honor on the institution.

"2. The Philips Grand Lodge, so called, over which the Hon. Mordecai Myers presides as Grand Master. It will be recollected, that this is the body which separated from the lawful Grand Lodge, at the eventful session of 1849. It has under its jurisdiction, at the present time, twenty-two Lodges, as follows :—

"No.	1. St. John's,*	New York city.
	4. St. Patrick's,	
	19. Fortitude,	Brooklyn.
	20. Abrams,†	New York city.
	21. Washington,	do.
	23. Adelphi,	do.
	26. Albion,	do.
	27. Mount Moriah,	do.
	28. Benevolent,‡	do.
	54. German Union,	do.
	56. Hohenlinden,	Brooklyn.
	64. Lafayette,	New York city.
	66. Richmond,	Staten Island.
	69.*Naval,	New York city.
	94. Strict Observance,	do.
	106. Manitou,	do.
	141. Oltmans.	
	142. Rising Sun,	Yonkers.
	143. Mount Moriah,	Albany.
	Delta,	Brooklyn.
	Hiram.	
	———, (new,)	Staten Island.

"The number of Masons affiliated with these Lodges, and acknowledging the authority of the parent body, is estimated at about seven hundred. They are illegal or recusant Masons, and cannot be lawfully

* There are four Lodges of this name, and three of the same name and number in New York city.

† There are three Lodges of this name in the city.

‡ There are three Lodges of this name, and two of the same name and number in the city.

|| There are two of this name and number. Also, two under the name of Franklin—one irregular.

admitted into any regular Lodge in the country ; but it is undoubtedly true, that they frequently visit and are received by Lodges in other States. Whether this is done with a knowledge of their true masonic character and relations, it is impossible to say. They are mainly highly respectable, as men, and your committee cannot doubt, that many of them are conscientious in their persistence in what they believe to be their inherent and legal rights. All that need be said farther in relation to them, is, that this Grand Lodge, in common with their brethren throughout the world, has decided that they are wrong.

" 3. St. John's Grand Lodge. This spurious body, which was merged in the Grand Lodge of New York in 1851, was revived on *Sunday*, the 12th of June last, by two seceding Lodges from the lawful Grand Lodge, with the co-operation of its former Grand Master, and other members of its city Lodges. The name of its first officer is *Richard Thum*; and it has under its jurisdiction, three Lodges, viz. Benevolent and Key-Stone, (old,) and Freeman, (new,) with about two hundred avowed adherents.

" 4. Foreign Lodges. There are two of this class of Lodges in the city, working under warrants from the Grand Lodge of Hamburg, viz: Pythagoras and Franklin, numbering about one hundred and thirty members. The first named Lodge, was formerly under the jurisdiction of the Grand Lodge of New York ; but, becoming dissatisfied with the management of that body, or from some other cause, it a few years since surrendered its charter, and took out a new warrant under the Grand Lodge of Hamburg. Both of these Lodges are so far irregular, as not to allow of their recognition by the Grand Lodges in this country. Independently of this circumstance, they are believed to be well conducted and respectable bodies.

" 5. Scottish Rite Lodges. There are two spurious Lodges of this rite in the city, viz : St. John's, No. 1, and La Sincerite, No. 2, with, it is supposed, about one hundred adherents. The person who formerly presided over the St. John's Grand Lodge, and has probably caused the brethren in New York more trouble, and brought more shame on the institution there, than any other Mason in the city ; and who, it is understood, has recently been a second time expelled and cast off by his Grand Lodge, is at the head of the schismatic body and imposture, under which these pretended Lodges are working.

" It will be seen from the foregoing, that there are five classes of Lodges in the city of New York. Four of these classes are made up of unlawful Lodges,—amounting in the aggregate to twenty-nine,*—all actively at work and multiplying. The number of members affilia-

*It is probable there may be others, not known to your committee.

ted with them, is from ten to twelve hundred,—all of whom, by the rules of Masonry, are to be regarded as irregular and clandestine Masons ; and as such, to be excluded from all regular Lodges. In addition to these, there are a large number of brethren, who, though in regular standing in their Lodges, are, nevertheless, either in open rebellion, or secretly engaged in fomenting dissension among the craft, and in attempts to subvert the lawful authority of the Grand Lodge of their State. Your committee are fully aware of the extreme delicacy of this point of the inquiry ; but they cannot allow the fact, that such a dangerous and suicidal state of things exists,—not only in many of the Lodges in the city, but in the bosom of the Grand Lodge itself,—to pass unnoticed and unrebuked. They desire to put upon it, and upon those Masons who have so far forgotten their obligations and duties as to be engaged in it, the stamp of reprobation. Their conduct is not only pregnant with destruction to the peace of their own Grand Lodge, but is subversive of all masonic law and government. It is setting an example, the evil influence of which, if not checked in its incipency, cannot fail to disturb the peace of other jurisdictions than that of New York. Far better for the repose of their Grand Lodge, and the welfare of the fraternity abroad, that such members should secede, and join its more honorable, because more open and manly enemies.”

INTRODUCTION OF MASONRY IN TEXAS.

The following history of the introduction of Freemasonry into what is now the State of Texas, we copy from the Freemason's Magazine, and it will doubtless be read with much interest by our brethren in that, as well as other jurisdictions. It is to be regretted that others of the Fathers, who were present when the foundations of our Order were laid in the new States, do not “put pen to paper,” and record the facts for preservation. With what interest will such incidents be read in fifty years hence ! How the children and grandchildren of the old pioneers, will linger over the recitals of the deeds of their ancestors ! If we could now have a description of the first meeting of the first Lodge organized in Kentucky, Ohio, or Indiana, by an eye witness—by one who participated in the work, what a treasure it would be ! Will not the Fathers, even yet, do something to rescue such important reminiscences from oblivion ? Let the example of Bro. Anson Jones, the writer of the fol-

lowing, stimulate those in other States to engage in the same work before it is too late.

[ED. REVIEW.]

"In the winter of 1834-5, five Master Masons, who had made themselves known to each other, consulted among themselves, and after various interviews and much deliberation, resolved to take measures to establish a Lodge of their Order in Texas. This resolution was not formed without a full appreciation of its consequences to the individuals concerned. Every movement in Texas was watched, at that time, with jealousy and distrust by the Mexican Government, and already had its spies and emissaries denounced some of our best citizens as factionists and disaffected persons—already were the future intended victims of a desperate power being selected. It was well known that Freemasonry was particularly odious to the Catholic priesthood, whose influence in this country at that time was all-powerful. The dangers, therefore, attendant upon an organization of Freemasons at this time, which was 'trying men's souls,' were neither few nor unimportant. But zeal for a beloved institution, a belief that it would be beneficial at a period when society seemed *especially* to need some fraternal bonds to unite them together, predominated; all fears of personal consequences were thrown aside, and the resolution to establish a Lodge, as mentioned above, was adopted. The five Brethren were John A. Wharton, Asa Brigham, Jas. A. E. Phelps, Alexander Russell and Anson Jones; and they appointed a time and place of meeting to concert measures to carry their resolutions into effect. In the meantime, another Master Mason came into their plans—Brother J. P. Caldwell. The place of meeting was back of the town of Brazoria, near the place known as General John Austin's, in a little grove of wild peach or laurel, and which had been selected as a family burying-ground by that distinguished soldier and citizen. The spot was secluded, and out of the way of 'cowans and eves-droppers,' and they felt they were alone! Here, and under such circumstances, at 10 o'clock in the morning of a day in March, 1835, was held the first formal Masonic meeting in Texas, as connected with the establishment and continuance of Masonry in this country. The six brethren I have mentioned were all present there; and it was concluded to apply to the Grand Lodge of Louisiana for a dispensation to form and open a Lodge, to be called Holland Lodge, in honor to the then M. W. Grand Master of that body, J. H. Holland. The funds were raised by a contribution to defray the expenses, to which each contributed as he felt willing and able. A petition was in due time drawn up and signed by them, which was forwarded to New Orleans, having been previously signed by another Master Mason, Brother M. D. C. Hall, and perhaps

one or two more ; but of this I do not recollect. The officers named in the petition were, for W. M., Anson Jones ; S. W., Asa Brigham ; J. W., J. P. Caldwell ; who filled those offices respectively till the close of 1837. The dispensation was granted, after some delay, to those Brethren, and Holland Lodge, No. 36, U. D., was instituted and opened at Brazoria, on the 27th December, 1835. Brother Phelps was elected Treasurer, and M. C. Patton, Secretary : the other officers I do not recollect. The Lodge held its meetings at Brazoria, in the second story of the old Court House, which room was afterwards occupied by St. Johns Lodge, No. 5. About this time the difficulties with Mexico broke out into open hostilities, and our work was very much retarded by that circumstance, and by the members having to be absent in the service of the country. Still, there were a few others from time to time introduced into the Order, either by receiving the degrees or by affiliation. The Lodge struggled on until February, 1836, when I presided over its last meeting in Brazoria. I still recollect the night, and the fact that Brother Fannin, who one month after became so celebrated for his misfortunes and those of his unfortunate party at Goliad, acted as Senior Deacon. It seemed, indeed, that the gloom which prevailed in the Lodge that night was a foreshadowing of its and their unhappy fate, which was so soon to overtake both.

In March, Brazoria was abandoned—Urrea soon after took possession of the place at the head of a detachment of the Mexican army, and the records, books, jewels, and everything belonging to the Lodge, were utterly destroyed by them, and our members were scattered in every direction. Brothers Wharton, Phelps, and myself, joined the Texan troops on the Colorado, about the 18th of March. In the meantime, the Grand Lodge of Louisiana had issued a charter for Holland Lodge, No. 36, and it was brought over to Texas by Brother John M. Allen. This, together with some letters from the Grand Secretary, were handed to me by Brother Allen, on the Prairie between Groce's and San Jacinto, while we were on the march, and carried by me in my saddle-bags to the encampment of the army on Buffalo Bayou, at Lynchburg. Had we been beaten here, Santa Anna would have captured the charter of Holland Lodge at San Jacinto, as Urrea had the dispensation for it at Brazoria. Such an event, however, was impossible. The charter and papers were safely taken to Brazoria : but as the members had been lessened in number by death, or scattered in the army and elsewhere in the service of the country, no attempt was ever made to revive the work of the Lodge at that place.

In October, 1837, however, it was re-opened by myself and others, at the city of Houston, having then been in existence two years.

In the meantime, two other Lodges, with charters from the Grand Lodge of Louisiana, were established in Texas—Milam, at Nacogdoches, and McFarlane, at San Augustine. Delegates from these, and from Holland Lodge, met in convention at Houston in the winter of 1837–8, and the Grand Lodge of the Republic was formed. By advice and direction of this body, the three subordinate Lodges transferred their allegiance from Louisiana to their own Grand Lodge, surrendered their charters to Louisiana, and received others from Texas; and Holland Lodge, No. 36, under the former, became Holland Lodge, No. 1, under the Gr. Lodge of the Lone Star Republic. By this course, the cause of the many difficulties which have afflicted so many of the Grand Lodges in the United States were considered and obviated in the formation of the Grand Lodge of Texas.

Holland Lodge, No. 36, was the only one established in Texas, prior to the Revolution which separated her from Mexico.

Such is a brief and faithful sketch of the first establishment of Freemasonry in Texas. It was founded, like our political institutions, amid the stern concomitants of adversity and war, but its foundations were laid broad and deep, and upon them has been raised a superstructure of strength and beauty, symmetrical in its proportions, and vast in its dimensions, which, I trust, will rise "*usque ad astra*," and continue as a beacon to guide and cheer worthy Masons on their journey of life.

I HOPED ON—HOPED EVER.

Thus spoke one who had reached the peak of victory. Storms had come upon him; shadows dragged their heavy skirts over the hills and mountains of his life; cares and sorrows lashed their burdens on his shoulders; trials and vicissitudes assailed him—but, amid them all, he kept his hope, and now, ere the middle watch was passed, the angels had set their seals upon him, and dropped upon his brow the wreath of triumph. The gloom was gone forever, and as he stood with his feet within the goal, the sunshine from the Eden hills fell around him, and far out on the valley of the future he saw the "fadeless laurel trees," within whose shade his evening days should ebb away, softly and gently as a dream of heaven.

"Hope on, hope ever." This is the true philosophy. If life is chilled by passive woe, or dimmed by care, hope is a song-bird in the heart, breathing hymns continually. Yea, it runs through all the weary years of a golden chain let down from heaven, to lead the soul to holy thoughts and the pure communion of the immortals.

When Alexander, as he was about to undertake his expedition against Persia, distributed the estates of the crown among his countrymen, he was asked what he had reserved for himself? He answered "Hope!" So every soldier in life's battle-field should reserve his hope; for it shall lead him on, no matter what opposes, to fame and conquest.

Brother! give all else you have, if you will, but like Alexander, *keep your hope.*

TUBAL CAIN.

Old Tubal Cain was a man of might,
In the days when earth was young.
By the fierce red light of his furnace fire
The strokes of his hammer rung;
And he lifted his brawny hand
On the iron glowing clear,
Till the sparks rushed out in scarlet showers,
As he finished the sword and spear;
And he sang, "Hurrah for my handiwork!
Hurrah for the spear and sword!
Hurrah for the hand that wields them well,
For he shall be king and lord!"

To Tubal Cain came many a one,
As he wrought by his roaring fire,
And each one prayed for a strong steel blade,
As the crown of his desire.
And he made them weapons sharp and strong,
Till they shouted loud for glee,
And gave him gifts of pearl and gold,
And spoils of the forest tree;
And they sang "Hurrah for Tubal Cain!
Who has given us strength anew!
Hurrah for the smith, and hurrah for the fire;
And hurrah for the metal true!"

But a sudden change came over his heart,
Ere the setting of the sun,
And Tubal Cain was filled with pain,
For the evil he had done.
He saw that men with rage and hate,
Made war upon their kind—

That the land was fed with the blood they shed,
And their lust for carnage blind;
And he said—"Alas! that ever I made,
Or that skill of mine should plan,
The spear and sword for man whose joy
Is to slay their fellow man."

And for many a day old Tubal Cain
Sat brooding o'er his wo—
And his hand forbore to smite the ore,
And his furnace smouldered low;
But he rose at last with a cheerful face,
And a bright courageous eye,
And he bared his strong arm for the work,
While the quick flames mounted high;
And he said, "Hurrah for my handiwork!
And the fire sparks lit the air;
"Not alone for the blade was the bright steel made!"
And he fashioned the first plowshare.

And men, taught wisdom from the past,
In friendship joined their hands:
Hung the sword in the hall—spear on the wall,
And plowed the willing lands;
And sang, "Hurrah for Tubal Cain!
Our staunch good friend is he;
And for the plowshare and the plow,
To him our prize shall be:
But while oppression lifts its hand,
Or a tyrant would be lord,
Though we may thank him for the plow,
We'll not forget the sword!"

ORDERS OF KNIGHTHOOD.

BRO. MOORE :—I have often thought that enough is not said in our masonic serials in relation to the Orders of Christian Knighthood, as they are cultivated among us. If there is any thing in the whole range of Masonry that, more than any thing else, is calculated to make a deep and lasting, as well as most happy impression upon the heart, it is the conferring of these degrees, when well and appropriately done. No mind but must feel the force of those startling and deeply interesting

truths, revealed in these Orders: no heart but must be moved and melted at the scenes and ceremonies through which the candidate must pass.

I am aware that there is an objection to the introduction of this subject into a work designed for Masons indiscriminately, for the reasons that our Jewish brethren do not believe in the christian system; and these degrees, we are told, are founded upon the religion of the New Testament, and the practice of those christian virtues so imperatively taught in that book. I cannot think that this is a sufficient reason why we should be silent on such an interesting theme. You editors and authors of masonic works, devote whole pages and chapters to them, and subjects connected with the sublime revelations of the Old Testament,—and christian brethren do not object. We hear of the scenes of grandeur revealed on Sinai; of the long and perilous wanderings of the Israelites in the wilderness; of their miraculous passage of the red sea, and their shout of triumph on the farther shore. You tell us of the wisdom and the works of Solomon; of the majestic temple which he erected and consecrated to the worship of the God of Israel, and the performance of those solemn rites and ceremonies pertaining to the Jewish religion. Believers in the New Testament never complain of this; and our Jewish brethren are certainly not less liberal, or less willing to allow others to enjoy their long settled convictions of what is true, in a matter of so much importance. I believe, therefore, that our intelligent and worthy brethren of the ancient faith, would be rather pleased than otherwise, with seeing what might be said in relation to a system which they deem an error; certainly those who appreciate the broad and liberal principles of Masonry will.

Another objection to a frequent introduction of such themes, is the fear that it might be considered a bid for candidates,—an effort to induce brethren to crowd the gates of our asylums, and thus, by a too rapid increase of applicants, we should be in danger of receiving unworthy or unsuitable members. I can but think this fear, also, is more imaginary than real. Bad and unsuitable men *might* get in, it is true; but this *need* not follow, if proper precautions are taken. The power is in our own hands to admit or refuse; and to suppose danger from this cause, is to suppose that the members of our Encampments will not discharge their duty. From the comparatively limited number of the Craft who attain those degrees in ancient Craft Masonry, which constitute them eligible for the Christian Orders, it is certainly quite easy to select. Besides, candidates for the Encampment degrees have been previously tried in other departments. Their firmness and integrity have been tested, and their probation has been of sufficient length to reveal any

deficiency of moral principle or purity of character. If they have, for a reasonable time, wielded well the implements of the subordinate degrees ; if they have labored faithfully to restore the temple from its ruined and dilapidated condition, without hope of fee or reward ; if they have passed unharmed over the rugged paths of trial and difficulty, and have periled all in so noble and glorious an undertaking ;—if, I repeat, they have sustained an unspotted reputation through all this, and for a reasonable time, surely they may be allowed to venture on still holier ground.

Without uttering a thought or a word derogatory to the beauty, the impressiveness, or the value of those things pertaining to the Lodge and Chapter, you will allow me to say that beyond them all, and above them all, I most prize the revelations of the asylum. There is an impressive simplicity, and yet strength in the language used ; a solemnity in the ceremonies, and a lofty purity in the lessons, that swell the soul with unutterable emotions. The exhibition of simple truth, in its application to the practical ; the just and well-earned reward of perseverance in a worthy cause ; and the prompt redemption of pledges long made, but long neglected, is a lesson which may be conned over with profit for years.

But what shall I say of those farther and still more sacred revelations, which meet the eye and the ear and the heart of the pilgrim, as he toils on his weary journey ! The defense of innocence, the protection of the helpless ; charity and hospitality ; truth, justice, and mercy ; penitence and prayer ; the sepulcher and the Savior ; all these are single ideas developed, but each one of which is pregnant with interests of the highest value. Redemption,—the science of Heaven—

“The theme—the song of all eternity ;
Archangels day and night into its glories look!”

The asylum is the place for thought—deep, stirring thought. It is the place to learn one’s self ; to find out something about our own heart, and ascertain the depths of those fountains which, perhaps, till then have been unsealed. In an experience of many years, visiting different Encampments, in different States, never, save once, have I seen a man pass through the solemn ordeal of those Orders unmoved. That one was an exception—I hope never to see another—and all present were disgusted—shocked, at the cold and heartless indifference he manifested. All agreed, at once, that he possessed no element in his character to fit him for the place or the ceremonies.

But few listen to those deeply moving lessons, or participate in the scenes and ceremonies of the Orders, but form at once a purpose of improvement. His rougher passions are subdued, and all the finer and

holier sensibilities of his nature are wakened into activity. His bosom swells with emotions too big for utterance, and the unbidden tear, in spite of his efforts, will steal forth to tell that the deep fountains of his nature are moved. I have seen a company of strong men bathed in tears, and a solemnity deep as the grave resting upon all, as though the awful truths of eternity had been uttered in their hearing.

I admit, and I do it with regret, that in some Encampments there is not sufficient attention given to the *manner* of working. It should be deliberate, calm, impressive; as though the actors *believed* the great truths they were rehearsing, and expected other hearts to be impressed with their importance. If attention should be paid any where to the *manner* of doing work, it should be in the Encampment; and the spirit and dispositions, the hearts and lives of those who minister at *that* altar, should be a constant commentary upon the truths they utter. But I am trespassing upon your patience. Adieu.

TEMPLAR.

THINGS TO BE AVOIDED.

A correspondent in Eastern Texas writes as follows concerning things that ought to be avoided, but which, we fear, are too prevalent in other States besides Texas. We believe that Masonry has done much—*very* much—for society in that noble State. We have heard more than once of the “charity and hospitality,”—the labors of love and devotion to the noble and elevating principles of the Order among our brethren. Yet in their prosperity, prudence and discrimination should be exercised. The greatest danger to be apprehended, at the present time, is that of too great popularity. The material presented should be *well* and *closely* examined; for its strength *may* yet be tested by a persecution as bitter as that of former years.

[ED. REVIEW.]

I wish your “Review” was more generally read and appreciated in this community than it is. If it was we would have brighter and better **MASONS**, and fewer drones. It is unfortunate for new Lodges and Chapters in this country, that the Brethren and Companions getting them up, let their zeal for numbers overrun their sober judgment, as to the qualifications of the material presented for use. The consequence is, that the Lodges or Chapters are soon filled to overflowing, with those who have joined to gratify an idle curiosity; and after they have seen the “Elephant,” they take no further interest in the matter, and never attend the respective bodies to which they belong, except for the purpose of seeing the degrees conferred (?) on a particular friend, or to

carry some measure in which they are personally interested. This being the case, many men, "good and true," are prevented from attaching themselves to the Order, because they cannot, consistently with their better feelings, bring themselves upon a level with some who call themselves "Masons," but who are unworthy of a place among us.

AN EMIGRANT.

It will be seen by the following that one of our Buckeyes has strayed over to the shores of "Old Kentucky," and made his "home" there. At the spot where he has located, a new town has started up—a rival of Ironton in the race for greatness and renown. It will be seen that his happiness was not complete in his new home without the Review; and we hope he may realize from it all the benefit he anticipates. We shall try to give him, and our other readers in that young city, all the "light" of which we are capable, and trust they may be able to build up a Lodge which shall redound to the glory of the Ancient Craft.

[ED. REVIEW.]

ASHLAND, Ky. Oct. 4th, 1854.

BRO. MOORE :—I am happy to acknowledge the reception of the first No. of the present volume of your most excellent journal. Every number more than pays me for it. Although I am young in the mystic and sublime art of Masonry, and but partially able to conceive or appreciate its great moral and intellectual lessons, yet, by reading the Review, I can discover the light brightening through the darkness that surrounds my weak fallen nature, and trust that should I be spared by the G. M. of Heaven, to be a faithful reader of the Review for a few more fleeting years; I shall be enabled to see, with a less mentally clouded vision, the divine beauties of Masonic light. I have moved from Ironton, Ohio, to Ashland, Ky. This, you have perhaps observed, is a new town, commencing where the Lexington and Big Sandy rail road strikes the river. We are building up a town here as if by magic. Ironton grew with unparelled rapidity, but in no period of its history, has it equaled Ashland.

There are some 25 or 30 Masons here and in the vicinity, and we have already gotten up a petition for a Dispensation for a Lodge, to be called the Ashland Lodge, No. —. The Craft here, seem to be free from contention, only for that noble contention of who can best work and best agree.

While we are among the letters, we will just add an extract from another letter from one of our Ohio Masons. *He* has ventured into Hoosierdom—among the beautiful prairies of northern Indiana. We bespeak for him a kind reception—such as the Craft in Indiana know how to give.

[ED. REVIEW.]

LAPORTE, Indiana, Nov. 6th, 1854.

DEAR BRO. MOORE:—I have changed my location from *Leesburg, Highland county, Ohio*, to *Laporte, Indiana*, and would like if you would direct my Review to this place. I do not know whether I have paid up for my last year or not; if not, I will soon, and also for the ensuing year. I cannot be a Mason in every sense of the word without taking the Review, for *knowledge*, as well as truth, is a *Masonic virtue*. My parting wish is success to the *Craft in Ohio*.

Yours Fraternally, A. H. QUINN, M. D.

ON THE LEVEL.

BY THE EDITOR.

This is an expressive phrase, and, to a Mason's ear, carries a very significant idea. All men, in one sense, are on a level. In their origin and destiny, in their accountability to God, and the obligations they are under to obey the moral law, all occupy the same level. In the beautiful language of our rituals, all are "descended from the same stock, partake of the same nature, and share the same hope." And from the same source we are taught, that "he who is placed on the lowest spoke of fortune's wheel, may be entitled to our regard; because a time *will* come, and the wisest know not how soon, when all distinctions but that of goodness shall cease, and death, the grand leveler of human greatness, reduce us to the same state."

As Masons, we are on a level in more respects than one. Our equal moral accountability is deduced from principles involving our common origin and common destiny. Our equality as men follows from the fact that the standard by which we measure is the "internal," and not the "external" qualities. Masonry judges a man, not by the clothes he wears, the house he lives in, or the means or money at his command. There are many "arrayed in purple and fine linen, and fare sumptuously every day," who are heartless in conduct, destitute of moral principle, and utterly reckless of their own demeanor, as well as the feelings and happiness of others. They may move in the saloons of fashion, and mingle in what the world calls the "upper

circles" of society ; and yet be destitute of one single quality to commend them to the admiration or regard of the truly worthy. Every outward aspect may dazzle the eye, but no virtue live in the heart. Such cannot be Masons—for they have no intrinsic excellence fitting them for that honorable distinction.

There may be others with scarce enough of this world's goods to shelter or feed them, and yet possessing qualities of heart and mind for any position or association among men. Hence the *wisdom* of that rule which judges by the internal qualities, and not by external appendages.

We are on a level, also, in regard to the country or nation within which we had our birth. In this regard, Masonry knows no distinction. Whether we began our pilgrimage in Europe, America, Africa, or Asia, has nothing to do with the question of moral qualities. As generous a nature and as noble a heart may be found in Ireland or Iceland, in Pekin or Kamscatka, in Germany or England, as in our own beloved and heaven-favored America. The question is one, not of national birthright, or peculiar language, but what virtues are found in the heart ; how much of truth and goodness—of benevolence and integrity ; of love to his kind, and pure god-like charity dwell in his heart. Or, in other words, how much of the image of his Maker is yet inscribed upon him, and with what intensity does he reflect that image? If he have these qualities, beautifying and adorning him as a man, though he may not be able to utter one word of *our* mother tongue, Masonry throws wide her doors, and bids him cross the threshold to a brother's arms and to unfaltering friendship. We will teach him *our* language—the language of a world-wide brotherhood—and enable him to feel that warm hearts in every land on which the sun shines, throb responsive to his own.

We are on a level, too, with reference to our religious opinions. Masonry does not ask to what church or creed the applicant belongs, or whether he is an adherent of *any* peculiar dogma of the religious world. Does he believe in the existence and perfections of a Supreme Being—a God—in the true and legitimate sense of that term? Not the god of the Hindoo, the Japanese, or the Esquimaux ; but the GOD OF THE BIBLE, with all the attributes and perfections which that Book ascribes to him. And farther than this ; a belief in the truthfulness and divine authenticity of that Book itself, is required, for *that Book* lies at the very foundation, and is the chief corner-stone of Masonry. All the rational and certain knowledge we have of the Deity, is derived from it ; and if *that* be uncertain or false, we are not only left without hope, but *without a God*—orphans, as well as wanderers, and the past and the future are both alike to us.

But we do not ask—Masonry *must* not ask, whether we belong to one particular church, or to another; or whether we belong to *any*. But do we believe in God, and obey the revealments of his moral law as a standard for human conduct.

Nor are we to enquire about a brother's or an applicant's *political* preferences. He may be a whig or a democrat, an anti-slavery or an ultra-slavery man; a republican or a monarchist, a know nothing or a know something. These are often the result of education, of prejudice, or of circumstances; and Masonry never stoops to enquire about them. No one should be judged by them, nor elevated or oppressed because of them. Masonry *never* interferes with, nor concerns itself about these things. But it *does* require that her members shall be "peaceable citizens or subjects of the country or kingdom in which they reside." "Never to be concerned in plots or conspiracies against government;" but "*patiently submit* to the" laws of the country—this is the language and requirement of Masonry.

We are on a level; traveling to the same grave, to give an account to the same God, and destined to the same eternity. If we are "good men and true," believing in God and obeying his moral law; faithful to our trust and upright in our conduct—Masonry asks no more, but places all "on the level."

RENUNCIATION—SURVIVING CLAIM.

We are requested to give our views on the following facts:

"P. Mc——, a M. M. and a catholic, sickened and died. Prior to his death he renounced Masonry. There was afterwards an effort made in the Lodge to make his children beneficiaries of the Grand Lodge, in order that they might be educated. Have they any Masonic claims? Please give us your opinion through the Review.

Texas, Oct. 25th, 1854.

Yours,

M. B. B."

No one will deny that the only masonic claim a female or children can have upon the Craft, is by virtue of the membership of the father, brother, husband or son. If there be no masonic bond between us, or even if such had once existed, but had been severed by expulsion or renunciation, no claim can survive to the children or female relations. None, we presume, will deny that any member of the Order may, at any time, voluntarily renounce his connexion with Masonry; but by so doing he forfeits all claims, rights, and privileges pertaining to his membership with us. Now, if *he* have no claims upon us after his renunciation, it is clear that none others can have through him.

If his claim had been forfeited while living, his death would not revive it.

But it is said that he did not renounce Masonry until just previous to his death:—it can make no difference whether the renunciation was made an hour, a year, or twenty years previous to his death. If it was made at all, that act fully separated him from the Craft; and no rights, privileges or claims can survive to himself, and if not to himself, surely not to those who claim through him. The inheritance is destroyed and no survivorship can restore it.

The plea may be made that his children could not help the act of the father, and that it is a hardship to cut them off because of the father's renunciation. The question, however, is one not of sympathy, but of legal right. The same plea might be made for every orphan whose father had *never* been a Mason; but legal claims, and human sympathy, are two different things. The child can have no claim upon us, if the father, at the time of his death, had none.

[ED. REVIEW.]

MARRIED,

MARRIED,—In the Baptist church at Shelbyville, Indiana, on the 29th of October last, by Elder John Reece, Bro. J. W. JONES, of Dupont, to Miss PARINTHA BOGGESS, daughter of Bro. H. H. Boggess, of Shelbyville, Indiana.

These young friends will surely prosper. Bro. Jones first subscribed for the Review, and then went and married a "Mason's daughter." May blessings attend them in all the future.

MARRIED,—On the 19th of September last, By Rev. Bro. Pealin, Bro. J. W. OLIPHANT, W. M. of Lodge U. D. at Everton, Indiana, to Miss MARY F. WALLING, of Fayette county, Indiana.

MARRIED,—On the 4th of November last, Bro. ROBERT SIMS, of Everton, Indiana, to Miss ELENOR McFERRIN, of Lebanon, Ohio.

MARRIED,—On the 7th of last month, in Oktibbeha county, Miss., our esteemed friend and brother, GEORGE H. OWEN, Esq., to Miss MARGARET D. Cox, all of that county.

May our young friends realize all the happiness of their fondest anticipations.

THE LOVED AND LOST.

DIED,—At Terre Haute, Indiana, on the 18th of November last, Bro. W. W. SIFFORD, in the 35th year of his age.

Bro. Sifford formerly resided in this city, and we knew and appreciated his noble qualities. He was a warm hearted, generous man, and a true Mason. He breathed the spirit of the order, and practiced its precepts.

His remains were taken to Lancaster, Ohio, for interment. We called on his young and deeply afflicted widow, as she passed through this city with what was mortal of her late husband, to the place of his interment. We could but feel, and deeply feel, for the stricken one in her hour of affliction. May "He who tempers the wind to the shorn lamb," shelter *her* beneath the protecting wings of his providence.

DIED,—On the — day of October last, BRO. JONATHAN WADE, a worthy member of Evergreen Lodge, No. 222, Conneaut, Ohio.

DIED,—On the 5th of June, 1854, BRO. JAMES L. KELLEY, a member of Cloverdale Lodge, No. 132, Cloverdale, Indiana.

It would seem by the following resolution, sent us to publish, that the same Lodge has lost two more of its members :

"*Resolved*, That in the deaths of Bros. J. McGinnis and Thos. E. Martin, Masonry has lost those in whose breasts she could safely confide her sacred trust, and whose fidelity and consistency has rendered them, to us, most worthy and inestimable brothers."

J. J. STEWART, *Secretary*.

DIED,—On the 9th of September last, at Milan, Ohio, DR. LYMAN FAY. Bro. Fay had been a Mason for forty years, and at the time of his death was a worthy member of Erie Lodge, No. 239, at Milan, Ohio.

DIED,—Recently, in Iowa city, Iowa, BRO. JAMES P. CARLETON, one of the original members of Zion Lodge, aged seventy-five years. Bro. Carleton was a most worthy man, and faithful Mason. He went to the grave full of years, and his memory will long be cherished by his brethren.

DIED,—At Cambridge city, Indiana, on the 19th of September last, BRO. NEAL HART, aged 39 years, a worthy brother and member of Cambridge Lodge, No. 5.

DIED,—In Elkhart county, Indiana, on the 1st day of October last, BRO. NOAH DEWEY, in the sixty-second year of his age.

Brother Dewey was initiated in the Lodge at Piqua, Ohio, in 1840, and was ever afterwards devotedly attached to Masonry. As a husband, father, friend and brother, his value was most appreciated by those who knew him best. Of a noble and generous nature, he won the regard of all, and died without leaving an enemy. The fondest

affection of children and friends linger around his grave ; and his blameless life and unshaken Christian faith assure the bereaved ones of his happiness beyond it. May we emulate his example, and share in his ultimate triumphs.

EXPULSIONS.

J. L. VALENTINE was, on the 16th of October, 1854, expelled from all the rights and privileges of Masonry, by Tannehill Lodge, No. 116, Clarksville, Tennessee.

E. CRUBEN was, on the 7th of October, 1854, expelled from all the rights and benefits of Masonry, by Pine Bluff Lodge, No. 69, Pine Bluff, Ark.

JOSEPH F. EYLAR was, on the 4th of November last, expelled from all the rights and benefits of Masonry, by Winchester Lodge, No. 236, Winchester, Ohio.

WILLIAM W. MCFARLAND was, on the 11th of February, 1854, expelled from all the rights and privileges of Masonry, by Shelby Lodge, No. 28, Shelbyville, Ind.

C. WRIGHT, Sec'y.

OUR FAMILY CIRCLE.

EASTERN STAR LODGE, at Franklin, Warren county, Ohio, has set a fine example in procuring an excellent library for the use of its members. The Lodge is not *very* large, but the members are zealous in the acquisition of masonic knowledge, and are among the most intelligent Masons in the country. We should like to see other Lodges pursuing the same course. "Knowledge is power," as well as influence and substantial wealth ; it is a treasure which thieves cannot steal nor dishonest bankers squander. Study, learn, gather it from every accessible source : it will pay an ample interest, and the capital always be accumulating. Success *must* attend Lodges that pursue this course.

PETERSBURGH, INDIANA.—There is a fine Lodge at work at this place, of zealous, faithful, and intelligent brethren. J. P. Glezen, W. M.; M. Wealthers, S. W.; J. Wilson, J. W. From its zeal in every good work, we should judge that it is aiming at a high stand among the Lodges of Indiana. May success crown their efforts.

NORTH CAROLINA.—We are glad to hear of prosperity in the Order in this State. Bro. Walter will accept our thanks for his attentions ; and Dr. Watson may be assured that his fraternal regards are fully reciprocated. A letter from Graham, N. C., says—"the cause of Masonry is in a flourishing condition throughout this county. The Companions are about commencing a Chapter in this place, under very favorable circumstances." May their success be equal to their anticipations.

SAN JUAN, CALIFORNIA.—Bro. Tichenal, writing from this place, for the Review, says—"We do not make Masons very fast here, as the right kind of material is rather scarce. Thank God, we are about to prevail against the powers of darkness, and gain the victory over a superstitious Catholic influence. The brethren of this (Texas) Lodge are determined to stand their ground ; and the enemies of our glorious cause, seeing our boldness, are giving way." We should judge by the tenor of this extract, that Rome there, as every where else, has been trying its prowess against Masonry ; and there, as in other places, finds itself powerless. We hope our noble-hearted brethren of Texas Lodge will be firm, and they will soon reap the fruits of their unshaken attachments to Masonry.

A GRAND LODGE IN CANADA.—Hitherto the Lodges in Canada have derived their Charters from the mother country,—some of them from the Grand Lodge of England, and others from the Grand Lodge of Ireland. The subordinate Lodges in Canada have been compelled to pay dues to the parent bodies, respectively, and thus be tributary to Grand Lodges three thousand miles away. This has been felt to be an onerous tax, especially as no corresponding benefit was derived. The Craft in that province, however, begin to think that they are capable of governing themselves, and a proposal has been made for entire independence of the mother country.

Those Lodges working under the Grand Lodge of Ireland have already moved in this matter, while those chartered by the Grand Lodge of England are watching the progress of the movement, and awaiting its issue with a deep interest. Some months since, a meeting of delegates from several Lodges was held in London, C. W., at which the initiatory steps were taken for an independent organization. A correspondence was opened with the Grand Lodge of Ireland, and the feeling on that side of the water is highly favorable to success.

Another meeting has recently been held in Toronto, and from the resolutions adopted we gather the following : That the Grand Lodge

of Ireland proposes a Provincial Grand Lodge in Canada, subordinate to the Irish Grand Lodge, but with permission to elect its own Grand Master. The Canada brethren agree to this, with the further privilege of issuing Warrants and Certificates, retaining the fees, and paying a nominal tribute to the Irish Grand Lodge. This proposition is to be submitted to the parent Grand Lodge, and the brethren, in the mean time, have proceeded to the election of a Provincial Grand Master. The choice fell upon Bro. James Daniels, at present W. M. of St. John's Lodge, London, C. W., a most judicious selection.

It is said that a growing feeling exists among the English Lodges in Canada to support the movement, and, if it succeed, to unite with their brethren under one Provincial Grand Lodge.

It would seem to us that an *entire* independence should be the object aimed at. To accomplish it, *all* the Lodges in the Province, of *both* jurisdictions, should unite and form a single Grand Lodge for the Province, and to be invested with all the rights and prerogatives usually pertaining to such a body. We cannot see the propriety of a *dependant* Provincial Grand Lodge. The parent body is in Europe—too far off to take much interest in, or control over, the labors of the Craft in Canada. And, then, the idea of paying tribute, even though it be merely nominal, is somewhat repugnant to *our* notions of independence. Surely the Craft are strong enough, and wise enough, and old enough to govern themselves. They have gone out from the old homestead and settled a new and distant country. They have grown up to manhood, and rival in strength and ability the parent body, and are fully able to take care of themselves. Why not, then, have a Grand Lodge of their own?

READING THE REVIEW—ITS EFFECT.—A brother in Texas, sending as some subscribers, writes as follows in relation to the influence the Review has had. We receive *many* such letters, and are glad to hear that our labors are having a good influence on the Craft. Let every one try to extend the circulation of the Review,—they will be repaid in the good accomplished.

“I am an old subscriber to your work, and am very much pleased with it in general. It has done much good to our Order here, in this: many of our brethren were about to demit from the Lodge, from inconvenience, &c.; but when they saw those communications and your reasonings upon that subject in the Review, they declined the intention, and have remained as substantial props to our Lodge. It has done good in various other ways by enlightening the masonic mind and directing it in the proper channel.”

CORRECTION.—Some months ago, at the request of some one whom we supposed had a right to order it, we published the expulsion of A. B. Scott, by Miami Lodge, No. 67, Indiana. We are now advised that the Grand Lodge, at its last meeting, reversed the proceedings of Miami Lodge in that case, and of course Bro. Scott is yet entitled to all his rights and privileges as a Mason. We make this statement in justice to Bro. Scott. We hope no one will hereafter send us a notice of expulsion to publish, which is yet to be decided on by the Grand Lodge; it is doing injustice to the individual, and a wrong to us.

MINGO LODGE, at Logan, Ohio.—The officers of this Lodge, for the ensuing year, are, L. S. Bort, W. M.; O. Case, S. W.; J. W. Rochester, J. W.; W. M. Bowen, Secretary. This is a good Lodge of diligent and enterprising Craftsmen; and if they would all take and read the Review it would help them amazingly, and exert a fine influence in their favor among the people at large. What say you, brethren of Mingo?

INDIANA.—A brother writing from Pulaski county, Indiana, says, after requesting the Review for two more new subscribers,—“Send the Review as above, and thus extend its chering light to two more families, and I am sure it will find a place in the hearts of all who attentively read it. It has been five years since I lived near a Lodge; but we are going to ask for a Dispensation, and if we succeed, I shall once more be at home.”

We hope that the good brother's zeal and fidelity will be rewarded, and his wishes gratified in once more having a masonic “home.”

ST. JOHN'S ENCAMPMENT, No. 4.—This is a new Encampment, recently organized, at Carlisle, Pa. Prof. Blumenthall is the G. C., and Prof O. H. Tiffany is the Prelate. We were favored with a visit from Prof. Tiffany, at our office, on his recent visit to the West, from whom we learn that the new Encampment promises to succeed admirably. If the other members are possessed of a like spirit with Sir Knights Blumenthall and Tiffany, they must succeed.

McMAKIN LODGE, No. 120, at Mt. Healthy, Ohio. This thriving Lodge held its annual election a few days since, which resulted as follows: John McMakin, W. M.; D. B. Thomas, S. W.; W. Laboyteaux, J. W.; D. P. Dour, Secretary. This Lodge has been steadily improving for some years, and is now one of the most prosperous Lodges in south western Ohio.

EDITOR'S DEPARTMENT.

FIRST OF JANUARY.—We informed our subscribers some months ago, that we designed to collect our subscriptions for the present year as well as those unpaid for the past years, by the first of January 1855. In this matter we hope our brethren will not disappoint us. We never needed money more than at this time. Our bills for printing and paper have to be paid on the very day they are due. In the present financial embarrassments, we can get no money unless we receive it from our subscribers,—and without money the Review cannot be published. We did not anticipate these failures of banks and brokers, and the consequent stringency in money matters, or we should not have undertaken to use such costly paper in the Review, and promise expensive embellishments, the present year. But we made these engagements, and will fulfil them ; but our subscribers must make their part good to enable us to do it.

We do most earnestly hope that *every* subscriber, who owes us for the present, or past years, will see that the little sum is paid by first of January. In most cases we shall send bills, and instruct how to remit the money. Those who do not receive instructions, will send by private hands, by draft payable to our order, or by express ;—but *not by mail*.

Two dollars is a small sum for each one, but if each subscriber will pay us, the aggregate will amount to a good deal, and fully enable us to meet all our engagements. We trust our subscribers and agents will attend to this at once. The funds remitted must be *such as are at par in this city*.

ATTORNEY.—Our valued friend and Brother, M. W. Meek Esq, late of Adams county, has removed to Hillsborough, Ohio, to pursue his profession of the Law. We take pleasure in saying to our friends, if they need the services of a talented and reliable attorney in that locality, they can find no better man than Bro. Meek.

THANKS.—Our good Brother Dr. Young, of Goodyear's Bar, California, has sent us the names of twenty two subscribers for the present year, for which he has our hearty thanks. He calls the Review a Monthly "that may be equalled but not excelled, by any other work extant."

That is just what we have been aiming at, Doctor, and our motto still is—**HIGHER.**

OUR NEXT No. will contain a most beautiful **STEEL ENGRAVING**, got up at a heavy cost. We are determined that the Review shall please the eye, while it informs the mind and improves the heart.

|| The Craft are appreciating our efforts to furnish them the best work in the land, for our subscription has run up better than we expected. We have yet, however, a large surplus of back Nos., which we hope will be ordered without delay.

BROWNSVILLE, TENN.—Bro. Anderson will accept our thanks for his kindness. No apology necessary for sending the name of one subscriber at a time. We take one or one hundred, just as they come ; and will be glad to record a name every day from that excellent Lodge.

THANKS to Bro. Thornburgh, of the Muncie House, Muncie, Indiana, for odd Nos. of Review. Our brethren will oblige us *much* by sending us any odd Nos. that may come in their way, of any of the back volumes except the 5th and 6th of which we have a surplus.

We hope the "Muncie House" will receive, as it richly merits, all the business it can attend to.

BRO. LUM, of Liberty, Texas, and Bro. ANDERSON, of Victoria, same State, have placed us under many obligations for their efforts in behalf of the Review. Such acts of fraternal kindness from men we never saw, and never may, in the present world, speak well for the kindly influences of Masonry upon the human heart. They will accept our cordial thanks.

NEWSPAPER EXCHANGES.—These, as a general rule, are of no use to us whatever, as their contents are not in our line. Yet we send the Review with pleasure to many, (at their request,) expecting in return to have the Review noticed in their columns. Several of our editorial brethren have noticed our work in terms of warm commendation; for which we are thankful. Others have not seen proper to name us at all; *why*, we cannot tell. Hereafter we must regard such omission as an intimation that the Review is no longer desired, and will discontinue sending it.

CERTAINLY.—“I wish to become a subscriber to your Review, if you will send it to one who does not belong to the fraternity.”

Such was the language of a letter received a few days since from Iowa. We take occasion to say, we send it to all who will pay for it, whether they are members of our Order or not. We should be glad to have any number of subscribers who are not Masons. The Review will do them good; give them correct information concerning the principles and practices of Masonry, and tend to remove any latent prejudices that may exist against us. We wish our brethren in every place would present the Review to their neighbors, and ask them to subscribe. There are *many* that would gladly take it, and thus our list would be greatly increased. No danger in circulating *truth* and *light*. Place it in the reach of *every* one: send it abroad every where. Let it come in contact with every mind and every heart; humanity will be improved, and the world be made better and happier by it.

LITERARY NOTICES.

ARMAGEDDON: or the overthrow of Romanism and Monarchy.—A new work by Rev. S. D. Baldwin, A. M., President of Soule Female College. It is from the press of Applegate & Co. of this city, and is a most beautiful specimen of Western typography. We have not been able, as yet, to give the work a thorough reading; but from what we have read, we consider it an able and valuable production. It is an exposition of ancient Prophecy, and shows that the existence of the United States was foretold by the ancient Seers. The author also endeavors to show that the greatness of this country was a subject of prophecy; that we are to be invaded by allied Europe, and that the result will be the destruction of monarchy, the expansion of our country into the millennial republic, and its dominion over the whole world. This is, to say the least, a bold assumption, and will require talents, investigation and learning of no ordinary character to sustain the writer. The work is undoubtedly a very valuable acquisition to the biblical literature of the day, and will be extensively read by all who feel an interest in the subject,—and who does not?

We recommend our friends to get the book and read it; nothing will be lost, and much may be gained. For sale by Applegate & Co., Main street.

MASONIC MISCELLANY.—We have not received a copy of this work for months. What has become of it, Bro. Mackey? Send it along; it is always welcome. As the same facts exist in regard to the Signet, the same remarks will apply. We hope Bro. Mitchell will not sleep upon his watch.

MASONIC REGISTER AND UNION.—We have received No. 3, of Vol. 5th of this work—a continuation of the "Union," formerly published by Bro. F. M. King. We had not received the Union for many months, and supposed the editor had cut our acquaintance.

We find the Register to be a new series of the Union, with an additional title. It is now a Magazine of 40 pages, monthly, and published at 460 Broome street, New York; Bros. J. F. Adams, editor—F. M. King, associate editor. Price \$2.00 per annum. We have once more placed it on our exchange list, and wish it a long and useful life.

The "reply" of "one of the Editors," to the question—"Has a Grand Lodge power to impose taxes for educational purposes?" contains some singular doctrines, and we may probably review it at length hereafter. It is the first time that we have ever heard this power claimed as a "landmark of the institution;" but we are always learning something new or strange from our brethren in New York.

ARTHUR'S HOME MAGAZINE.—This most valuable family Magazine for December, is on our table. We take pleasure in commending this work (as we often have before) as deserving of an extensive patronage. Its pure moral tone and fine literary character, will exert a fine influence upon the family circle.

The new volume begins with January, and that will be a proper time to subscribe. Published by T. S. Arthur & Co., Philadelphia, Pa. Price \$2.00 a year in advance.

THE MASONIC RECORD.—This new laborer in the good cause is published by Bro. Charles T. Wilson, at San Francisco, California. It is issued in quarto form, semi-monthly, at \$3.00 per year in advance. It is a welcome visitor to our sanctuary, and we most cordially wish Bro. Wilson that success which his zeal and industry merits.

MASONIC LIBRARY, published by Bro. Hyneman, 83 Dock street, Philadelphia, continues to come to us regularly. It is a re-print of English works, and should be in every masonic library. Price, \$3.00 per year. We will volunteer to forward the names of any who may wish the work.

NEW MUSIC.—We find on our table for the present month, the following pieces of new and charming music, arranged for the Guitar:

"I had a dream just now, mother." Words by A. S. Shively; music by Prof. Nourse.

"Old Uncle Samuel." Words by Alf. Burnett; music by E. Thomas.

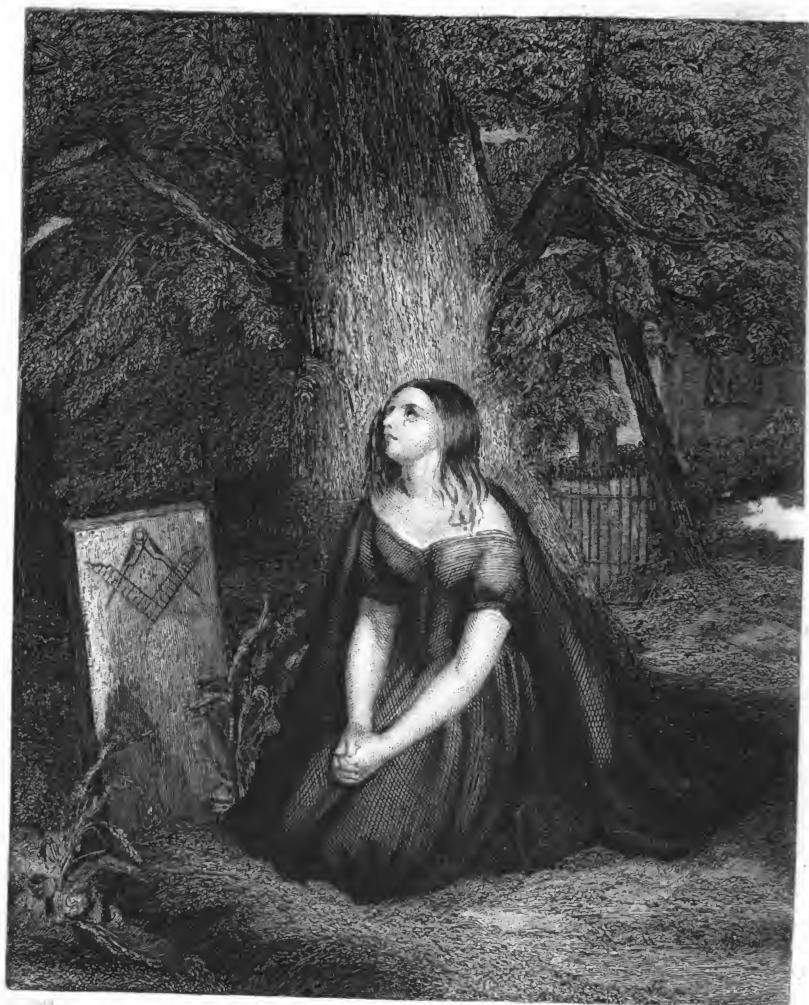
"Oh charming May." Words by F. H. Hatch; music by G. A. Rodwell.

"There's a better day a-coming." Words by Rev. F. S. Jewell; music by Prof. Nourse.

"Gentle Eva." Words by Mrs. R. S. Nichols; music by W. Cumming.

"Childhood's happy days." Words by Mrs. A. L. Ruter Dufour; music by Prof. Nourse.

The above are among the most choice and popular ballads of the day, and are all published and for sale by W. C. Peters & Sons, corner of 4th and Walnut streets, Cincinnati,—the most extensive and popular music publishers in the country.



THE MASON'S WIDOW

43



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THE MASON'S WIDOW.

[SEE ENGRAVING.]

BY THE EDITOR.

“My husband is *not* a Mason; and I hope he will ever have a higher regard for my feelings and wishes than to attach himself to such an association. A society on whose name rests the charge of abduction, and almost every crime in the calendar, I hope never to have any connexion with—even the most remote. My father charged me, when young, to avoid the Freemasons as I would the enemies of my country and my kind.”

So spake a proud and imperious woman, to a female friend who in reply to some remark, suggested that her husband was probably a member of the Order of Freemasons. The suggestion was not designed to give offense, for the speaker entertained a very high opinion of Freemasonry. From her manner of speaking, and the slight crimson which passed like a shadow across her countenance on receiving such a reply, one would have supposed that some of her male relatives belonged to the Order. She seemed to feel the remark keenly, as though a personal interest were at stake; but from the tenor and spirit

of her companion's reply she judged it most prudent to drop the subject—at least for *that* time.

But before we reveal the future, we may as well introduce the lady whose indignant denial of her husband's masonic connexion begins our brief story.

Miss J—— was the daughter of wealthy parents, who had not only afforded her the opportunities of acquiring a good education, but had instilled into her mind an exalted opinion of herself. She felt, as she grew up, that, in her own estimation, and that of the fashionable world around her, she occupied a position above most of her acquaintances. She was rich, and beautiful, and educated. Her family moved in what was termed the "highest circles of society;" and it was necessary that *she* should maintain the dignity and superiority which *their* wealth and *her* attractions so liberally furnished. Nature had given her a kind heart, and her powers of mind were far above mediocrity; but the false estimate which she had formed of society, and the error committed in her training, had well nigh ruined a gem that otherwise might have shed a radiance all along her pathway. In addition to other prejudices, she had been led to believe that "Freemason" was only another name for the ignorant and depraved. Brought up in a region where anti-masonry raged as an epidemic, and where its spirit ruled all hearts, it is no wonder that she had imbibed a bitter hostility to the Order. By her parents and friends no term of reproach was too low to be applied to the Craft; they were accused of almost every imaginable crime, and boldly proclaimed as outlaws from heaven and earth. *She*, therefore, was not to blame, so much as others, for the contempt and detestation with which she held the whole masonic family.

In person she was of medium height and well proportioned. Her large, dark, brilliant eye, bespoke an imperious yet noble and generous nature; and her countenance, when wreathed in smiles, as it often was, seemed to reflect the glad sunshine which glowed around her warm and affectionate heart. She was a being to be admired—nay, to be loved, even in spite of her prejudices; and it was no wonder that her hand and heart were sought by many an admiring suitor.

James P—— was a young man of rare and solid attainments. He was finely educated; with a proper estimate of the world, and correct views of men and principles; and withal, as noble a heart as ever swelled with emotions of truth and goodness. When he left school he was placed in his father's extensive manufacturing establishment, and trained up to a knowledge of business and in habits of honest industry. When he had reached his majority, he was properly regarded as one of the most promising young man in the place of his residence. }

Such was the man who won the heart of the lady I have described. They were married, and in due time began the world for themselves, with every advantage which cultivated minds, spotless characters, and wealthy and respected family connexions throw around young persons at the starting point of life's journey. They had removed to a distant city, where Mr. P—— entered into business for himself, with every prospect of a reasonable success.

It was some two years after they were married, and a beautiful little boy had been added to their "family circle," thus uniting their hearts in still closer union—for both were centered and united in the gift of love,—when Mr. P—— mentioned a subject which startled his wife from her usual quiet, and rendered her for a while really unhappy. Mr. P—— had become acquainted with a gentleman, with whom he had large business transactions, and for whom he entertained a very high respect. His correct business habits and unimpeachable integrity, had won for him an enviable reputation. Considerably the senior of Mr. P——, he had taken an interest in him, and by his kind offices and the advice which his longer experience enabled him to give, he had won his regard and proved himself a most invaluable friend.

By accident Mr. P—— had discovered that this gentleman was a Freemason. He had, himself, no prejudices against the Craft; and knowing that his friend was not only a man of the highest standing in the business and social relations of life, but was also regarded as consistently religious, he formed his opinion of the institution by the character of his friend—the only member of it he knew. Without knowing the sentiments of his wife on this subject, he had made up his mind to become a Mason, if they would admit him; for he concluded there must be something useful and valuable in a society which was so warmly cherished by his pure and noble-minded friend. He had mentioned his desire to that friend, and his proposals had already been laid before the Lodge.

Thinking it proper to acquaint his wife with his intentions, and not dreaming of any opposition from that quarter, he had frankly opened his mind to her. She was much excited upon learning his intentions, (he did not inform her that he had already been proposed,) and earnestly entreated him not to demean himself by stooping to such an association, nor blast his character by having it said he was a Freemason. She told him the goblin stories to which she had listened in her father's house, and endeavored to convince him that her deep-rooted prejudices were well and justly founded. The fond husband listened to his wife with some regret that he had taken the step he had, without first consulting her; yet he was satisfied that her fears were groundless, and

her prejudices founded upon falsehood and slander. He reasoned and remonstrated with her, but all to no effect ; and he finally determined to say no more on the subject.

Mr. P——, however, had proceeded so far in his progress towards the vestibule of our mystic Temple, that he could not, without embarrassment, retrace his steps. His wife, supposing that he had given up his intention, said no more to him in relation to it, and soon forgot all about the conversation.

In the mean time action had been taken upon his petition. He was accepted, and soon after was initiated. Being now fully satisfied that the Institution was a good one, he pursued his mystic labors with diligence, until his eyes were opened to the sublime mysteries of the third degree. Instead of regretting his step, he rejoiced that he had taken it, for he discovered truths of the highest importance taught in a new and most impressive manner. Besides, he found himself associated with a brotherhood of which it was an honor to be a member. Warm hearts and true and faithful friends pressed around him ; and the toils and struggles of a business life were cheered by the approving smiles and hearty encouragement of those whose friendship was more valuable because it was disinterested. Wealth and honor crowned his labors ; and he looked forward to affluence for his rising family, and ease when his advancing age should require it.

In the meantime sad tidings had come from the old homestead of his father-in-law. He had met with some reverses of fortune, but was still considered wealthy. The improvidence of an only son, on whom he had rested the hopes of his family, had involved him deeply ; and at the moment when he was making efforts to retrieve his losses and reform his son, he sickened and—died. This was a heavy blow to the family, and the son being unfitted to take hold of the business and garner the fragments ere all was lost, the residue of the estate was swept away in the scramble of creditors. The blow was too much for the mother, and a broken heart hurried her to the grave ; while the besotted son wandered off to die a beggar in a distant land.

These successive blows almost crushed the proud heart of Mrs. P. ; but, clinging the more closely to her devoted husband and blooming children, she rose at length from the pressure, chastened—subdued—and changed. She began to see things in their proper light ; and estimate the world, not by the glare of tinselry and fashion that flashed around it, but by the intrinsic and internal excellencies she discovered. She still had her husband—her children—a competence ; and, more yet, though unknown to her, was surrounded by a numerous brotherhood, as reliable as truth itself, and equal to every emergency that might arise in the future.

Things were in this condition when the conversation occurred with which our story commences. The hostility of Mrs. P. to the institution named, had grown with her years, until it became a part of her nature—so interwoven with all her feelings as to be almost ineradicable. It had been long since the subject had occupied her thoughts, yet it was soon discovered that the slumbering enmity was easily awakened, and capable still of controlling her judgment—matured though it was by years and experience.

It was but a few months after the remark alluded to, when, by the sudden failures of several who were largely indebted to Mr. P., he sustained a very severe loss. His success in business had made him more venturesome in his transactions; his own honest and confiding nature could suspect no wrong intentions in others, and he had given liberal credits without exercising that caution which is essential in heavy and extensive business transactions. These losses very much embarrassed him in trade, and he found it extremely difficult to meet his own liabilities. He continued, however, to struggle bravely against the current; and with his industry, economy, and unimpeachable character, he bade fair to weather the storm. But misfortunes, it is often said, never come singly; and such was the experience of Mr. P. A financial crisis in the affairs of the country followed close upon his losses; his business began to decrease, and he very soon discovered that it would be impossible for him to meet the heavy engagements he had made in more prosperous times, without a heavy loss of property.

Painful as this was to him, he determined to make the sacrifice rather than fail to meet his liabilities. For this purpose he disposed of most of his real estate at a price much below its value, determined to maintain his credit and discharge his debts. At this particular juncture, as if his cup was not yet full, a most destructive fire broke out in the immediate vicinity of his extensive manufacturing establishment, and before it could be arrested, it swept away his entire property as with the besom of destruction. His sales having been for some time limited, a large amount of goods had accumulated in his warehouse; and by some unaccountable fatality he had forgotten to renew his insurances. The result was, that Mr. P. was ruined! A few months before he could have commanded his thousands, and was justly regarded as a wealthy man; but these successive disasters had hurried him with accelerated speed from opulence to bankruptcy; and he now found himself without a dollar in the world.

What little was left of his property he immediately gave up to his creditors, and resolved to begin anew. His honor was untarnished; his honesty no man questioned; his failure was from causes which no

human foresight could have prevented ; and, though penniless, he was not friendless. His long-trying and cherished friends, who had so often greeted him in mystic halls, where "brotherly love" is the theme, and "relief and truth" the objects aimed at, now crowded around him in the hour of his trial and misfortune, and assured him of their sympathy and assistance. Some of them had lost considerable sums by his failure ; but this did not lessen their confidence in his integrity ; they knew him to be "true and trusty," and were ready not only to encourage him in his deep despondency, but to proffer assistance to the extent of their ability, in making renewed efforts on the battle fields of life.

His wife had felt the blow as keenly as her husband. Her proud and imperious nature had nobly braved adversity ; and though reluctant to yield, when the storm came she bent like a reed to the blast, and confessed herself—*poor*. It was hard to give up that beautiful and cherished home, the splendid furniture, the carriage, the servants—yet all must go, and all *did* go. She loved her husband and her children—oh, who can tell how a mother's heart clings to her children ! Her pride was subdued ; her heart melted into a chastened submission, and with her unfortunate yet noble husband, and her deeply cherished household treasures, she consented willingly to assume the garb and endure the toils consequent upon their reverses.

Encouraged by fraternal counsels, and with some assistance from fraternal hands, Mr. P. once more entered into a small business, hoping, by the blessing of that Providence in whom he had been taught to confide, to retrieve his broken fortunes and make provision for his family. He soon, however, found that his efforts would be of no avail. With his limited means he could not compete in business with wealthier rivals ; and though all believed him honest, yet the *prestige* of his past misfortunes weighed him to the earth. It was of no use to struggle : a year or two of efforts left him as far from success as at the beginning, with less of youth and vigor and courage as his only capital.

In this dilemma he summoned a few of his masonic brethren around him, and solicited their advice. They all agreed that further efforts, *there*, was useless, and though reluctant to part with him, advised his removal to a locality where fewer obstacles would be in his way, and where a new field for enterprise would call forth renewed exertions to succeed. These friends—*brethren*—interested themselves in his behalf ; an opening for business was soon found, and with a certificate of good standing from his Lodge, and a small sum to begin business with, kindly loaned him for three years, without interest by those who had known him so long and loved him so well, he bade adieu to the past and took his departure for his new home.

Mrs. P. had witnessed these manifestations of friendship by her husband's associates, but knew not the cause which prompted them. She felt that they were "friends in need," and her grateful heart swelled with emotions too big for utterance when she bade them farewell.

Mr. P. settled down in his new home, and, with the little capital that fraternal kindness had furnished, commenced his old business. He found but little competition, and he set to work with untiring industry, determined if possible to recover at least a portion of his losses, and be prepared, at the appointed time, to restore the loan which generous hearts and brotherly hands had kindly furnished him. His wife joined in his efforts, and encouraged him in his labors. He found a Lodge in the place, composed of the most worthy and respectable citizens, and immediately united with them in membership. One or two of his former brethren, being acquainted with some leading members of this Lodge, had privately written to them, bespeaking for the strange brother their patronage and influence. This was sufficient. A new circle of warm hearts gathered around him, greeted his family with kind attentions, and, as occasion offered, threw in his way opportunities for business. Mrs. P. noticed with surprise this sudden friendship, and these unexpected and unlooked for friends; but, knowing her former prejudices, the source was carefully concealed from her. At one time a slight suspicion crossed her mind, but remembering her husband's apparent acquiescence in her wishes, and chastened and subdued as her heart now was by misfortune, she did not deem it worth a moment's reflection.

Three years passed away. Business had increased, and P. was enabled to re-pay the generous loan of his brethren. He also tendered them interest, but it was declined. He was now encouraged to continue his efforts, for the dark clouds were breaking away from around him, and he looked forward to brighter and happier years. Mrs. P. shared in his happiness: their little cottage was the home of comfort, and their three children were growing up to cheer and bless them in advancing years.

Another prosperous year succeeded. Mr. P. had purchased a beautiful spot of ground and erected a comfortable house upon it. On the rear of the lot he had built a small establishment in which to carry on his business, and he felt that he was once more happy. But God seeth not as man seeth: in the midst of brightening days, a darker cloud overspread the heavens, and deeper sorrows were in store for those who had already suffered so much.

Mr. P. had paid one thousand dollars for his lot, and for the small buildings erected on it, but as yet he had no surplus. His business,

however, was fair, and his credit was sufficient to enable him to carry it on. At this juncture a notice was served on him that a prior claim was against the ground of some six or seven hundred dollars—a judgment against a former owner, recovered before the purchase, being still unsatisfied. This blow fell with crushing weight upon his heart. He could not avoid the lien, and to pay that additional sum was beyond his power. Like the worn and wearied sailor after a stormy cruise, he was just in sight of land, and then driven out to sea again. The stroke was heavier than he could bear, his heart and hopes both died together, and in one week he was in the grave.

I may not attempt to picture the distress of that stricken widow and those orphaned children. The husband and the father who had, for them, so nobly braved life's battles, was sleeping his last long sleep. The grave had closed over him, and their joys were entombed beside him.

Weeks and months passed on. That widow's heart was still wrung with grief, and the future for herself and her orphans was lit by no ray of light. The business of her late husband was still continued; for the misfortunes of other years had induced her to become so familiar with it as to enable her, with the assistance of a foreman, to manage it successfully. But the old lien was revived by a heartless creditor, and an order of sale was about to issue. This would sweep her home away, destroy her business, and drive her out once more, with her little ones, to the charity of a world that seldom feels as it ought for the poor and the friendless. But three days were left before the order of court would be executed. Distress and anxiety seemed to have paralyzed her efforts, and for more than a month she had not even visited the grave where her cherished one lay, to weep bitter tears for the treasure she had lost.

The day before the sale was to take place, she had prepared her children for school as usual, and they had gone to their tasks. With a sad heart the widowed mother took her basket to go out and purchase the needed provisions for the family. As was her custom, she left the door unlocked, not fearing that any one would disturb her home of sorrow: and she little suspected that an angel might visit it in her absence.

The previous night an emergent Lodge had been held in the village. Every member had been notified, for *work* was to be done—noble work, such as angels love, and on which God looks with approving smiles. The brethren assembled, and the Master stated that he had convened them to consult what could be done for the widow of Bro. P. Unseen they had watched over that widow and her children; unknown to her

they had marked his grave with a stone bearing the insignia of the Craft; unknown to her they had watched with anxious eye the legal proceedings which were about to wrest from her a home and the means of support. A letter had been dispatched to the parent Lodge of the deceased, and a reply had that day come to hand, enclosing a check for three hundred dollars, the contributions of his earlier friends. "And now, what shall we do?" enquired the generous hearted Master. A subscription was started, and in a few minutes the remainder of the needed sum was raised, and promptly paid down; and the Master was deputed to go the next morning, pay off the judgment and costs, and secure the property for the widow and children. It was done. The judgment and costs were satisfied; a receipt was taken; and while that widow, burdened with sorrow, was absent purchasing food for her children, the brother called at her house with the receipt. Not finding her at home, he walked in, laid it upon the table, and retired.

On the return of Mrs. P. she observed a paper upon the table, and knew at once that other hands than hers had placed it there. Taking it up and glancing hastily over it, she at once discovered its character. For a moment she stood as if transfixed to the spot. Her thoughts went back over the dark and troubled road she had traveled, and then recurred to the yet darker future that, 'til now, had risen before her. Her mind became bewildered; her head grew dizzy, and she sank into a chair and swooned away.

Like a portentuous thunder cloud, that for a while seems to threaten ruin to all within its reach, and then rolls murmuring away to be succeeded by a brighter sunshine, so rolled the burden from the heart of that widowed mother. She felt that some unknown hand had brought relief at the moment of her deepest disquietude; her heart dissolved in tears, and she wept like an infant for very joy.

But who was that unseen—unknown—unexpected friend, who had thus cared for the widowed stranger and her orphans? The first impulse of her grateful and pious heart, was to attribute it to the direct interposition of a kind and watchful Providence; but she remembered that God works by instrumentalities. Yet what angel in human form had been sent with this boon from heaven? Between her gratitude to the giver, and her anxiety to know and thank him, she scarce knew what to do. At length her mind grew calm, reason resumed its throne, and a deep sense of her obligations to a higher power suggested the course of duty. She must thank her Maker, first; and where so fitting a place as at the grave of her buried husband.

The "place of graves" was but a short distance from her house, and forgetful of every thing else, with the paper whose source was such a

mystery, still grasped in her hand, she hurried to the sacred spot. It was an elevated piece of ground in the out-skirts of the village, beautifully ornamented with trees and shrubbery. Beneath the spreading branches of a stately elm, was her husband's grave. As she approached it she discovered a change since she visited it last. A plain white marble stone stood at its head, on which was chiseled the name and age of the deceased. But more than this, above his name she discovered the mystic implements of the Craft—that Craft which, in former years, she had so much abhorred. The truth at once flashed upon her mind. Her husband, unknown to her, *had* been a Mason, and fraternal hearts had reared this memento of their affection for a brother who had passed away! Another thought followed, as though an angel had whispered it to her heart—these same despised brethren had redeemed her loved home from the grasp of avarice, and saved her, and those she loved better than life, from starvation and beggary! These strange thoughts crowded upon her mind like flashing gleams of sunshine through the rent and parting clouds. She believed—she *felt* that these surmises were true; and falling upon her knees, with clasped hands, she lifted her streaming eyes to heaven and poured out her acknowledgments in the ears of Him who had prompted the deeds of love.

Mrs. P. lived again. She pressed her children to her throbbing bosom and told them the names of those who had been her only earthly friends when all else had seemed banded against her. She continued the business of her late husband, encouraged and counseled by *true* friends, until the son became old enough to relieve her from the burden. There were happy hearts in that cottage now, and plenty and competence crowned the evening of that widow's life.

After her decease, a brief note of the foregoing history was found written upon the fly-leaves of her family Bible; and at the close was this commentary, in her own hand writing: "*Pure religion and undefiled before God and the Father, is this,—To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*"

She never forgot her newly discovered friends, but made them her counsellors ever afterwards. Her prejudices against Masonry, too, vanished like the mists of the morning, and she carefully instilled into the minds of her children a reverence for that Institution which could furnish her friends when friends were few, and most needed.

Reader, do you ask—"is this story true, or mere fiction?" The principal features of it are substantially true, and the minor portions are of little importance—like shadings upon a picture. The main facts occurred but a few years since, and they constitute a beautiful exemplification of *genuine* Freemasonry.

WE WERE GIRLS TOGETHER.

BY MRS. A. L. RUTER DUFOUR.

The following beautiful song, by our regular correspondent, Mrs. Dufour, has been set to music by Prof. Nourse, and published by Peters & Sons, of this city, by whose permission we publish it in the Review. It is one of those touching household songs that are calculated to awaken the tenderest emotions of the heart, and unite the family circle still closer in bonds of affection. The music we think the best that Prof. Nourse has ever written, and we have no doubt that it will be among the most popular songs of the day. [ED. REVIEW.]

We were girls together,
And ever side by side,
While o'er the blooming heather
To school we daily hied.
To us the rose ne'er had a thorn—
The dew-drops all were pearls;
Life seemed but one gay summer's morn,
When you and I were girls.

We were girls together,
And bright the future seemed;
When in our happy cottage-home,
We ne'er of care had dreamed.
Your soul was like the cloudless sky
When morn her wing unfurls,
And hope flashed proudly from your eye,
When you and I were girls.

We're grown old together,
And with life's ebbing tide,
We've seen the loved forever
Beyond our vision glide.
We feel the promised port is near,
For Faith and Hope unfurl
Their starry sheen—to us so dear
When you and I were girls.

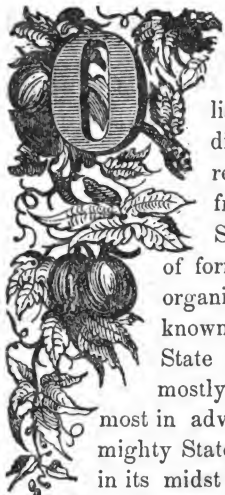
BROTHERLY LOVE is "like the dew of Hermon, and the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore."

MASONRY IN OHIO.—HISTORICAL AND BIOGRAPHICAL.

BY THE SON OF A PIONEER MASON.

CHAPTER III.

THE ORGANIZATION OF THE GRAND LODGE OF OHIO.



ON the evening of the 3d of January, forty-seven years ago, there met in Chillicothe, the metropolis of the State of Ohio, a band of delegates from different parts of the country, hailing from Lodges regularly organized and working under charters from different Grand Lodges existing in the United States. They had thus convened for the purpose of forming themselves into a separate and independent organization, and constituting a Grand Lodge, to be known and distinguished as the Grand Lodge of the State of Ohio. They were a noble band of pioneers, mostly from the Eastern States, and had come out almost in advance of civilization to lay the foundations of a mighty State in the Northwestern Territory, and also to rear in its midst the beautiful temple of an Order whose ever-enduring motto was "Brotherly Love, Relief, and Truth," and to hand down to the latest generations those pure, benevolent, and hallowed sentiments which forever stamp it little less than divine, and secure for it a place in the affections of the wise and the good of every name. Like the State of which they were worthy and distinguished citizens, many of them occupying prominent positions, they were young and vigorous, men of well matured intellects and good moral character; men who were of the right stamp, "good and true," and whose energy and decision would be likely to impress the infant organization with the elements of a vigorous growth and a lasting perpetuity. As the early settlers who laid the foundations of our government left the impress of their minds upon the institutions and people of the country, so did these men stamp in bold and enduring characters their genius and worth upon the ancient and honorable fraternity with which they were associated, and for the consolidation and more complete development of which they had now assembled.

There were present on the occasion representatives from six different Lodges in the State, one of which, however, from some cause not

on record, was not allowed a representation, as the credentials of the delegates were not received by the committee on that subject.

Bro. Robert Oliver, of American Union Lodge, No. 1, was called to the chair, and Bro. George Tod, of Erie Lodge, No. 47, was appointed Secretary.

The following is a list of the Lodges represented, and the names of the delegates :

AMERICAN UNION LODGE, No. 1.—Robert Oliver, R. A.

Ichabod Nye, R. A.

William Skinner, R. A.

CINCINNATI LODGE, No. 13.—Thomas Henderson, M. M.

Thomas Mennessier, M. M.

SCIOTO LODGE, No. 2.—Thomas Gibson, R. A.

Elias Langham, R. A.

ERIE LODGE, No. 47.—George Tod, P. M.

John W. Seeley, P. M.

AMITY LODGE, No. 105.—Isaac Vanhorne, P. M.

Lewis Cass, P. M.

On the following evening the convention was again opened, and on motion of Bro. Cass, seconded by Bro. Seeley, it was resolved that it was expedient to organize a Grand Lodge for the State of Ohio. This resolution elicited considerable debate.

Could the reasons for and against this resolution, and the arguments founded thereon be given at the present time, what an interesting chapter it would form in the history of the Craft in Ohio. The simple announcement in the record that a debate sprung up on this resolution, shows that the fathers of Masonry were not precipitate in their action in regard to the organization of a Grand Lodge, and that the thing was not gone into without the most mature deliberation.

They were not able at that evening session to come to a vote on the subject, and after a discussion until a late hour, the convention adjourned until six o'clock the next evening.

When the hour arrived, all were present. After fixing certain preliminaries, and arranging that each Lodge should have but one vote, the resolution was again called up and discussed, at the close of which a vote was taken and it was adopted. That vote marked an era in the history of Masonry in the West, the results of which will not likely be forgotten. But few of those who participated in that event are now living, the most of them have

—“Gone to that bourne

From whence no traveler returns.”

After serving out on earth the time allotted for their labors, they have

been called by the Great Master away to their rest, and from their earthly tents of toil they have gone to the occupancy of the temple above, the house not made with hands, eternal in the heavens. The few that remain are scattered here and there, and stand like the monarchs of the forest which have been left by the woodman to tell what once was its ancient glory.

How many pleasant associations gather around that venerable and antiquated building where the first Grand Lodge was held, and how many interesting reminiscences could be related of the members who composed that honorable body, were we possessed of all the facts connected therewith ! But alas, like the history of the past itself in regard to many matters of importance, which grow more and more interesting as time rolls on, they are unwritten and live only in dim and shadowy remembrance upon the tablets of a few minds, perhaps never to be gathered up by the pen of the historian, but left to perish when the last link that binds us to the past is severed by the stroke of death.

To perfect the organization, it only remained now for the Grand Lodge to adopt the necessary rules for its government and elect its officers. To this end, on motion of Bro. Langham, seconded by Bro. Cass, a committee was appointed to draft the necessary rules. Whereupon the following brethren were appointed, namely, Brothers Oliver, Nye, Vanhorne, Henderson, and Gibson. Having been instructed to report on the next evening, the convention adjourned.

In pursuance to adjournment the convention met and proceeded to business. Bro. Vanhorne, the chairman of the committee previously appointed, presented his report, which was as follows :

1st. *Resolved*, That a Grand Lodge be formed to be known and styled "The Grand Lodge of Ohio," whose powers it shall be to grant Charters and Dispensations on proper application to all such as apply and shall be deemed worthy, and shall have jurisdiction over the same, and shall in all respects be clothed with full powers as a Grand Lodge according to ancient and due form, and agreeably to the rules and landmarks of Masonry.

After the adoption of this report, the convention proceeded to the election of the Grand Officers, which resulted as follows : *Grand Master*—Rufus Putnam, of American Union Lodge, No. 1. *Deputy Grand Master*—Thomas Henderson, of Cincinnati Lodge, No. 13. *Senior Grand Warden*—George Tod, of Erie Lodge, No. 47. *Junior Grand Warden*—Isaac Vanhorne, of Amity Lodge, No. 105. *Grand Treasurer*—Henry Massie, of Scioto Lodge, No. 2. *Grand Secretary*—David Putnam, of American Union Lodge, No. 1. *Senior Grand*

Deacon—Philemon Beecher, of Scioto Lodge, No. 2. *Junior Grand Deacon*—Lewis Belt, of ———. *Grand Marshal*—Charles Augustus Stewart, of ———. *Grand Tyler*—Peter Spurk, of Amity Lodge, No. 105.

The Grand Lodge officers being regularly installed according to the ancient Constitution and usages, and being invested with the badges of their office, the Lodge proceeded to pass the following resolutions, namely:

1st. *Resolved*, That the Grand Lodge shall hold its first Grand Communication on the first Monday of January, in the year of our Lord one thousand eight hundred and nine, unless sooner convened by the order of the Most Worshipful Grand Master, which Grand Communication shall be held at whatever place the Legislature of Ohio shall then be in session. Provided, that if the Most Worshipful Grand Master shall think proper to call a Grand Communication before the first Monday of January next, the same shall convene in Chillicothe.

2nd. *Resolved*, That the several Lodges now represented, prior to the first Grand Communication of the Grand Lodge, shall transmit to their respective Grand Lodges their several Grand dues, and request a certificate thereof.

3rd. *Resolved*, That at the first Grand Communication it shall be the duty of each Lodge here represented, to transmit their Charters and a copy of their By-laws, together with the certificates obtained from their respective Grand Lodges, which Charters shall be disposed of as the Grand Lodge of the State of Ohio shall direct, and that said Lodge shall issue new Charters to the Lodges herein represented, numbering them in their order, beginning with those of the most ancient date.

4th. *Resolved*, That the Secretary of this convention shall transmit to the Grand Master elect, a certified copy of the proceedings of this convention, and in its name request his acceptance of the office to which he has been elected, and that he take such measures as to him shall seem most proper to carry into effect the foregoing resolutions.

5th. *Resolved*, That the members of the Grand Lodge subscribe these their proceedings, and that the Secretary furnish to each representative an accurate copy thereof.

The proceedings were then signed by the members and certified to by the Secretary, and on the evening of the eighth day of January, 1808, the first communication of the Grand Lodge of Ohio closed its sessions in peace and harmony.

How interesting to every Mason in Ohio, and indeed, throughout

the great valley of the West, must be the proceedings of the convention, and the simple narrative describing the organization of the first Grand Lodge in the West. We would that our materials for sketching its history were not so meager, and that we could furnish our readers with full life-like portraiture of the members that composed this body,—but alas, the time when the pen could have sketched them from life, has, with the subjects themselves, with one or two exceptions, passed away, and we are left to gather from the dim traces which are left, the few lineaments which decay's effacing finger has not entirely obliterated.

We have assumed the task, difficult and toilsome though it be, to gather up the memorials of our masonic fathers, and shall endeavor to present them with all the fidelity of which we are capable.

All the information that we can gather at present in regard to the history of the president of the convention which formed the Grand Lodge of the State of Ohio, namely, Robert Oliver, is that which we take from the records of the American Union Lodge, No. 1, located at Marietta, within the Northwestern Territory, of which he was the accredited representative. These records show that Bro. Oliver was admitted a member of the Union Lodge, No. 2, located at Albany, in the State of New York, in the month of November of the year 1777, that in December following he passed to the degree of a Fellow Craft, and the same month was raised to the sublime degree of a Master Mason. At what time he removed to the West and became a member of the American Union Lodge, No. 1, the transcript of the record now in our hands does not show. The proceedings of the convention at Chillicothe, of which he was the president, set forth the fact of his being a member of said Lodge in 1807, and also that he was a Royal Arch Mason in good and regular standing. From the transcript to which we have already alluded, and from which our information is obtained, we learn that Bro. Oliver resided on Wolf creek, a stream which empties into the Muskingum at Waterford. He was engaged in farming pursuits, and in all probability came out with the pioneer band who emigrated with Putnam and Tupper, and settled in Marietta and the surrounding country. By a reference to the history of Ohio it will be seen that in the first Legislature convened in the Northwestern Territory, held in Cincinnati in the year 1799, he was the representative from Washington county, and had the honor of participating in laying the foundation of a government which embraced at that time what is now included in the States of Ohio, Indiana, Illinois, Iowa, Michigan, and Wisconsin. The probability is that in connexion with Brothers Burnet, Cass, Beecher, Creighton,

Massie, Meigs, and others, he was a member of the Constitutional General Assembly at the time of the organization of the Grand Lodge of Ohio.

Of the first Grand Master we have already given a biographical sketch in the preceding chapters, and it only remains for us here to state, that though unanimously elected to the honorable post for which he was so eminently fitted, he never enjoyed the pleasure of presiding over the Grand Lodge of Ohio. Old age and its concomitant infirmities had come upon him, and at the next annual Grand Communication he forwarded his resignation in the following words :

“ To the Grand Lodge of the most ancient and honorable fraternity of Free and Accepted Masons for the State of Ohio:

Your Brother, *Greeting*. It was with high sensibility and gratitude I received the information that the Grand Convention of Masons at Chillicothe, in January last, elected me to the office of Grand Master of our most ancient and honorable fraternity. But however sensibly I feel the high honor done by the Convention. and am disposed to promote the interests of the Craft in general, and in this State in particular, I must decline the appointment. My sun is far past its meridian, and is almost set. A few sands only remain in my glass. I am unable to undergo the necessary labors of that high and important office. I am unable to make you a visit at this time without a sacrifice and hazard of health, which prudence forbids.

May the Great Architect under whose All-seeing eye all Masons profess to labor, have you in his holy keeping, that when our labors here are finished, we may, through the merits of Him that was dead but is now alive and lives for evermore, be admitted into that temple not made with hands, eternal in the heavens. Amen. So prays your friend and brother.”

This was perhaps the last masonic act of the venerable Putnam, 'ere his sun went down to rest from its cloudless evening sky. The letter breathes of charity and pure beneficence, and is full of hope to the fraternity. And like the sun which grows more mild and majestic at its setting, so did the closing hours of Putnam appear, or as beautifully but somewhat differently expressed,

“ Like some deep river widening towards the sea,
Calmly and grandly life joined eternity.”

TO BE A GOOD MASON, a man must have a sound mind, an enlightened reason, faith in God, hope in immortality, a good conscience, and a charity which embraces all mankind within its ample embrace.

MASONRY IN JAPAN.



E suppose some of our readers, especially those disposed to incredulity in relation to the antiquity of Masonry, and its widespread dissemination, will smile when they read the words at the head of this article. If we had said "Masonry in the moon," they would not be more likely to smile at the remark. And yet it is true—Masonry in Japan.

Those far-off and heathen islands, which have ever been a sealed book to the rest of the world,—even from that dark and distant land there come already rays of "light." The Craft have been there, certainly, and probably are now there. Read the following letter, which we have just received from an intelligent correspondent at Honolulu—an Island away out in the Pacific Ocean.

HONOLULU—OAHU, H. I. October 12, 1854.

DEAR SIR AND BROTHER :—I write these few lines in haste, but wish to inform you of a curiosity in the possession of Bro. Penhallow of this place, which is worthy of remark, and of deep interest to the masonic fraternity. It is a work-box, of Japanese manufacture, upon the lid of which is a representation of a "Master's Carpet," finely executed in mother of pearl. This is similar to those in use in our Lodges, with one remarkable variation only;—instead of the coffin, &c. at the bottom, this has the figure of a corpse laid out as for burial. The box was brought here on board of one of Com. Perry's ships, the *Saratoga*, and was presented to Bro. Penhallow by one of the officers. Now the interesting question arises, have the Japanese been in possession of the secrets and mysteries of Masonry for so many centuries, and preserved them intact to this day? No communication has ever been had with them until the visit of Com. Perry, except by a few Dutch, and could *they* have introduced Masonry among them? The question is one which I leave for wiser heads than mine to decide. My "Review," which you have heretofore mailed to Portland, Oregon, you will in future mail direct to this place; and when my year is up, you will please continue sending it for another year, and the money is ready at any time, subject to your order. I derive a vast deal of information and benefit from the *Review*, and intend to take it as long as you continue to publish it.

At some future time I intend to write you upon a subject on which I would much like to hear or read your opinion.

I wish I could send you a list of subscribers, but I regret to say that the *zeal* for the "institution" is by no means so great here as in some other places.

Yours fraternally,

H. F. P.

We are certainly at a loss to account for the above production, evidently the work of masonic hands, or executed by masonic direction. When did the Japanese learn the mysteries of Masonry? When was the "Art" introduced among them? We submit these questions to our masonic antiquarians.

We know so little about Japan, its history, and the character of its inhabitants, that this discovery is to us profoundly mysterious. Could the Dutch—the only people we believe who have hitherto had any intercourse with the Japanese—could *they* have introduced a knowledge of Masonry among them? Even the Dutch have not been permitted to mingle much with the inhabitants, nor to go at large among the people. It would seem to us that their opportunities have not been sufficient to allow them to make known the mysteries of the Craft among them.

Whence, then, did they obtain it? Has some unfortunate stranger been cast upon their shores, possessed of the secrets of the Royal Art, and, single handed, propagated those secrets? Or has a "Master's Carpet" by some means gained access among them, and the designs and arrangements been *imitated* by some of their singularly skilful artists? Or has it come down from antiquity—from the ages immediately succeeding the erection of the first Temple at Jerusalem?—Can it be possible that some remnant of our "ancient brethren," the Jews, in their captivity and wanderings at an early day, found their way to Japan, and carried the sublime mysteries of the Craft with them? Who shall say that this was *not* the case?

Nebuchadnezzar, when he invaded Palestine in the eleventh year of the reign of Zedekiah, destroyed the city and temple, and carried away the inhabitants into captivity. More than two hundred years before this event, Salmaneser, King of Assyria, had overthrown and carried away captive the ten revolted tribes, who have *never been heard of since!* Where did they go? They evidently would not mingle with, and be merged in, the nations among whom they wandered in chains: and *wherever* they might have gone, they have undoubtedly carried with them the secrets and mysteries of the Order. May they not have reached these distant islands, and there preserved and propagated a knowledge of Masonry?

Or may not some of the captive Jews, who were carried to Babylon by Nebuchadnezzar, have found their ultimate destination in those

far-distant isles. Some of those captives returned to their own country, by permission of Cyrus, after he ascended the throne of Persia ; but it is not certain that *all* returned. They were in absolute servitude, and may have been sold or given to wandering chiefs or tribes, who again sold them to masters still more distant. If the traditions of Masonry be substantially correct, these very Jews were builders of renown, and carried with them into their hopeless bondage a distinct knowledge of the Royal Art, and the solemn truths embodied in it.

But we did not design to speculate on this discovery, only to call attention to it, of those better skilled in historical facts than ourself. The discovery of this " Carpet " is beyond dispute, and it *may* be the means of developing something new and startling in the history of the world. God has many ways to carry out his purposes, as is shown, especially, in the history of the Jewish people. Those purposes may yet be more clearly revealed, and the long and mysterious chain of events necessary to bring them about, be fully brought to light. We shall wait with anxiety for further revelations from Japan, which will doubtless be made as the intercourse of civilized nations with that people shall increase? In the mean time, we thank our brother at Honolulu for his information, and hope to hear from him again.

[ED. REVIEW.]

COMMENDABLE.

PALESTINE ARCHÆOLOGICAL ASSOCIATION.

We copy the following "circular" from the " ISRAELITE," a most valuable weekly paper, published in this city and edited by Rev. Dr. Wise. The object contemplated by the association must commend itself to every lover of truth, of whatever name or nation he may be. While Egypt and Assyria have been ransacked for memorials of the past, Palestine, the theatre of the greatest and most interesting transactions that have occurred in the history of man, has been almost neglected. A few particular spots have been visited, but no investigations—no *researches* have been made. Palestine has been, for centuries, crushed beneath the foot of the Moslem ; the crescent has waved over its sacred hills and valleys, and the holiest spots in that consecrated land have been guarded by a vigilance which knew no slumbers.

The power of the Turk is now waning. He has been compelled to call in the aid of Christian powers to protect the integrity of his em-

pire ; and *now* is the time for those powers, the conservators of science and learning, to ask permission for full and free investigations. Let England and France request of the Sultan a free passport for men capable of making the proper researches ; and not only a free passport, but permission to examine, to their entire satisfaction, the spots renowned in Jewish history. Let access be granted to that mosque which now covers the seat of the ancient Temple : let its interior departments, its subterranean vaults and passages be examined, and let every relic of antiquity be marked and made known to the learned world. We have no doubt this could now be accomplished if the proper measures were adopted ; and who knows what wonderful results might follow."

What historical treasures a learned and intelligent Freemason might gather from a careful examination of places found in the legends of the Order ! Permit him but to tread the inner courts of that mosque of Omar ; to examine into its foundations, and search the arched and hidden passages beneath it, and he will bring from those dark and mysterious labyrinths enduring evidence of the truth of masonic traditions. The Temple which once rose in grandeur on that spot, has been laid waste "by the ravages of barbarous force;" but the Royal Art which placed that Temple there, under the direction of a wisdom above that of Solomon's, "still survives" to bless and beautify the world. How dear is that spot to every Mason—Jew or Christian ; how fondly is remembered the magnificent structure which once stood upon it !

"That gorgeous Temple has lain waste for long-remembered years,
And not a vestige of its pomp and holiness appears ;
For strangers hold that holy spot, where once the mighty trod,
And a host went up to glorify the ever-living God."

How a Mason would luxuriate among the "cedars of Lebanon," where the Craftsmen prepared the timbers for the wonderful building. With what thrilling interest would he examine the quarries, whence the stone for "the house of God" were taken,—where they were "squared, marked, and numbered," and fitted by "square and plumb line" to be laid up in the walls with wooden instruments prepared for that purpose. And then the clay ground, between Succoth and Zeredatha, where the holy vessels for the use of the Temple were cast, and those two famous pillars which stood like sentinels at the porch ! What a field for rambling—what spots for meditation—what places for research for the enquiring and diligent Mason ? And what masonic heart but would swell with deepest emotions while surveying the scenes of these ancient wonders !

But there are so many other places and objects of interest, attractive to every biblical student, whether Mason or not, that we have no room here to name them. Every hill and reek and river in that famed land, is eloquent for God, and the truths in His Sacred Word. And from those mountain sides and fruitful valleys,—from the seats of their ancient cities and the vaulted tombs of her prophets and her kings, might be gathered incontrovertible testimony to the truth of Bible history. If the crumbling and buried relics of Babylen and Nineveh repeat the story of Israel's history, fresh as from the lips of her seers and prophets, what might not the antiquities of Palestine do? We earnestly hope the enterprise will meet with ample encouragement, and that the “powers that be” will throw their protecting wings over it; for every tomb and temple in Palestine, though sealed in the slumbers of thirty centuries, can yet stand up and speak for the BIBLE. The old prophets can live again; and from Horeb and from Sinai, from Moriah and Lebanon—from all her “sacred mountains” and living streams—there may go out a voice of confirmation that shall be heard to the ends of the earth. [ED. REVIEW.]

“ARCHÆOLOGICAL research in the East having now attained such important results, in the discovery and acquisition of splendid monuments, both Egyptian and Assyrian;—and a great archæological chain of inquiry having been thus established, from Egyptian Thebes to the site of Nineveh, it has been suggested that Palestine presents itself the middle link in this chain, as being full of rich promise to researches and inquiries of a similar character.

If Egypt and Assyria have afforded so many valuable monuments to the truth of history and tradition, it may reasonably be expected that Palestine would yield as rich a harvest. Why should not the sites of the ancient cities and towns of the Hebrews, and of the aboriginal inhabitants of Canaan, be explored? And why might not the localities of important monuments—especially of the Hebrews—be sought for, under the guidance of scriptural authority and of tradition;—as, for instance, the Egyptian coffins of the patriarchs at Hebron and Sychem—the twelve stones set up by Joshua, at Gilgal and in the Jordan;—the monumental record of the law in the Stone of Sychem;—the Sacred Ark, supposed to have been concealed by the prophet Jeremiah in some recess;—with many others which will suggest themselves to the Biblical reader?

The discovery, if not also the recovery, of these precious relics of Hebrew antiquity, might be accompanied or followed by the acquisition of various objects of historical importance; as coins, vessels, im-

plements, sculpture, inscriptions, manuscripts, and other documents, all illustrative of the most interesting periods of remotest antiquity ; and that in the Holy Land, the land of the Bible ; such a treasure of archæological knowledge would possess a high degree of importance, as corroborative of the Sacred Writings, and would doubtless be so esteemed, as well by the learned, as by the religious world.”

THE MAGICAL ISLE.

There's a magical Isle up the river of Time,
Where the softest of airs are playing ;
There's a cloudless sky and a tropical clime,
And a song as sweet as a vesper ohime,
And the Junes with the roses are staying.
And the name of this Isle is the Long Ago,
And we bury our treasures there ;
There are brows of beauty and bosoms of snow,
They are heaps of dust, but we *loved* them so !
There are trinkets and tresses of hair.

There are fragments of song that nobody sings,
And a part of an infant's prayer ;
There's a lute unswept, and a harp without strings,
There are broken vows and pieces of rings,
And the garments *she* used to wear.

Oh ! remembered for aye be this blessed Isle,
All the day of our life till night—
When the evening comes with its beautiful smile,
And our eyes are closing to slumber awhile,
May the “Greenwood” of Soul be in sight.

THE LIBERAL ARTS and SCIENCES are included in the study of Masonry
How can we understand the *moral* truths taught by our emblems and instruments, unless we understand their original use and application? It is impossible. So too, with the moral virtues—temperance, fortitude, prudence, and justice : We should know their original import ; their moral effect upon the mind and heart, and the obligations resting upon us to observe them.

FAITH, CONSCIENCE, AND REASON.

THEIR FUNCTIONS, AND THE IMPORTANCE OF HARMONIZING THEM.

BY A NEW CORRESPONDENT.



FAITH is that power of the soul which reaches out beyond the limits of absolute knowledge into the regions of uncertainty, and grasping what *seems* to be truth, makes it practical reality to the mind. Absolute knowledge is what the soul can assure itself of by its natural senses. Faith transcends this knowledge, and assures the soul of realities unknowable by the senses. It connects itself with the imagination on one side, and with spiritual intuitions on the other. Therefore, sometimes it strangely mistakes the unreal for the real; whilst at others, it mysteriously embraces the sublimest truths of spiritual nature, and expands the soul with conceptions, convictions, foresights and hopes most purifying, elevating and glorious. Without this power of faith, man would be but a poor sense-bound creature—a grovelling animal. What we absolutely *know*, by the undoubting assurances of ordinary sense, is little indeed. What we take for granted by faith, in one way or another, comprehends every thing in life. If we never moved except under the assurances of perfect and absolute knowledge, we should barely vegetate like the trees and plants, or locomote like the animals in the narrow range of instinctive sensualities. Faith is the main spring of religion, morals, and spiritual progress.

Conscience is the moral sentiment of the soul, the internal sense and power which impels us to reverence what we understand to be true, right, and good. It ever says, choose the true, do right, be good. When we obey its voice, it soothes, approves and cheers us. When we rebel and disobey, it goads us, reproves us, chastises us. Conscience is the chief medium through which God communes with man, rewards his fidelity to his highest light, and punishes his disobedience. The whole religious and moral sentiment converges in conscience, and thereby asserts the divine authority as supreme over our lower nature. Conscience is the grand enforcer and executioner of the moral law in man. Sooner or later it finds out all his sins, and brings them into righteous judgment. He that is at peace with his own conscience has nothing to fear. He who is at war with it has nothing to hope, except from deep and sincere repentance.

Reason is that noble power of the human soul which seeks to understand all truths, and to comprehend them in their relative order, so as to avoid all mistake, error, delusion and misjudgment, whether in respect to the truth of alleged facts, or to the right of conduct. It is the function of reason to consider, candidly and critically, all that absolute knowledge, and also all that faith brings up to the mind as truths, whether material or spiritual; to investigate cause and effect; to discover how one thing stands related to another; to acquaint itself with the order in which all things exist; and thus to ascertain what is proper and right to be done in general, or in any particular case. Reason is the human receptacle of divine Wisdom. The divine Wisdom flows into reason, and thus expands, purifies and exalts it. Reason becomes reliable, according to the degree of heavenly wisdom which it receives and cherishes; and the ultimate of perfected reason will be pure divine Wisdom. Then will man see and appreciate all things as God does, and act accordingly.

It will be perceived that reason is not to be confounded with mere thought; for man may think much with little reason in the process: nor with argumentation, or mere ratiocination; for men may argue ably, and ratiocinate ingeniously against the dictates of reason. Reason, properly so called, sits as judge in the mind, to decide what ought to be regarded as a reality, and what not; what ought to be regarded as true and what not; what is right and what is not; what is best and what is not; all things considered in the clearest light possessed. This is what I call reason.

I wish now to show, that there is no natural, necessary antagonism between Faith, Conscience and Reason; and that when well developed they naturally act in harmony. I say, when *well developed*; for it must be understood that these great fundamental powers of the human soul are primitively but seeds or germs, and that they are liable to be neglected, stunted, perverted, or unduly developed. Faith may be suffocated by sensuality and materialistic influences, or it may be drawn out by excessive hot-bed appliances into wild imaginative fancies, or superstitions. It may be rendered mighty for evil, as well as good. So conscience may be stupified, deadened, smothered, and, for the time being, quite paralyzed. It may be mis-directed by ignorance, perverted by superstition, or over excited by zeal—thus running into all manner of whims and vagaries, and even becoming so deluded as to reverse the essentials of right and wrong in human conduct. Reason, too, may be left inert, neglected, despised and unimproved. It may be threatened and crushed into a cripple, loaded with chains, and secluded in a dungeon. Or it may be prematurely excited, unduly exalted, inflated with self-

conceit, pampered by flattery, and darkened by contempt of God and spiritual realities. It may be materialized and sensualized to such a degree, that little reliance can be placed on its decisions. Hence it is obviously important that Faith, Conscience and Reason should each be well developed, and all developed together in their natural connections. The true man is harmoniously balanced, in these respects. His Faith, Conscience and Reason are all healthy and jointly active. Not so mankind in general. *Here* is a man all faith and religion, boiling over with zeal, and raving against reason as the out-birth of hell. *There* is another, irreligious, godless and faithless as to the holiest spiritual realities, but top-heavy with reason—a proud, scornful, perverted, materialistic reason; which because it understands something of anatomy, chemistry and astronomy, must needs find the immortal spirit with a dissecting knife, or determine its elements by the implements of the laboratory, or observe God with the telescope. Here is one so conscientious that he cannot kill a fly, or use anything derived from an animal, lest it defile his soul; and yonder is another who will betray the Son of God for a few pieces of silver, and crucify him for a dividend of his raiment. So ill developed, and so differently fashioned are the powers of man. No wonder the world is what it is, and suffers what it does. But we aim at something higher. We look for better things. We feel called on as true *Masons* and *Philanthropists*, to do what we can for human progress.

First, then, we must discipline ourselves. We must correct our own defects. We must labor wisely and earnestly for a better development of our fundamental powers, and those of the generation growing up about us. And before we can do much to these ends, we must understand what needs to be done, and how it is to be effected. Understand, then, that faith is one of the soul's natural powers. Remember that its function is to assure the mind of numberless truths which it cannot obtain a knowledge of by the external senses, and thus to purify, expand and bless it. Understand that Faith is the basis of all man's religious conceptions, moral convictions, and spiritual progress. Understand that Faith does not perform the functions of Conscience, nor those of Reason. Understand that it begins a mere germ; that it is liable to neglect, abuse and perversion; that it must be developed, and *rightly* developed, in connection with conscience and reason in order, to its full usefulness and ministration of good to man.

Understand that conscience has only the single office of enforcer and executioner of the moral law in the soul—to insist on the duty, accuse or excuse, approve or reprove, to soothe and encourage, or to distress and chastise the mind. Understand that conscience is not the believing, confiding, hoping power of the soul, but its monitor and moral

prompter. Understand that conscience does not think, investigate, and decide what is right and best, but only enforces what reason has informed the mind is so. If a man has taken wrong for right, and that for duty which is contrary to absolute goodness, conscience meddles not with the mistake. Reason must settle all such questions. But whatever a man, in his highest light, conceives to be right, *that* conscience impels him to do, and condemns him for neglecting or violating. Consider also, that conscience, like faith, is originally but a germ, liable to neglect, abuse and perversion—and that it requires right development.

Consider that reason is the human receptacle of divine Wisdom ; that its function is to seek all truth, and ascertain the order in which all things are related to each other ; that it respects faith, and holds spiritual and moral truths more sacred than those apprehended by the external senses ; that it reverences conscience in its proper functions, and that it aims constantly to enlighten conscience, and to guard faith, against all its dangers. Understand that where Faith, Conscience and Reason are well developed together in a soul, *that* soul embraces the grand realities of spiritual nature, is full of confidence in God and of holy hope in a glorious future, without superstition, fanaticism, or anything which reason disproves ; that it has a tender, scrupulous, active, enlightened conscience, without morbid sickliness, and without mistaking wrong for right in any essential of piety or morality ; and that it is intelligent, rational, discriminating, noble-minded, far-seeing, and comprehensive, without skepticism, and without contempt for absolute truth, however simple.

Would we be such as this ? Would we correct all defects and amend all delinquencies that have tended to prevent such a development ? Then let us note the more prominent errors to be avoided. We wish to cultivate and develop Reason. Then,

1. We must respect and appreciate Reason. We must desire to have it developed within us. If we care nothing about it ; if we hold it in low estimation ; if we have no hunger or thirst after it ; then we shall take no pains to possess it in its excellence. We shall be indifferent, listless and careless ; consequently its germ will remain stunted and crippled within us. This is the case with a large majority of mankind.

2. We must be humble and honest. Most people are too proud, self-conceited or dishonest, to prosecute the development of reason. They do not allow the love of absolute truth—of all truth for its own sake—to come uppermost in their minds. They do not honestly desire to know what the exact order of God is in the universe. They are not willing to contemplate the absolute right and good. Reason cannot be developed in us, if resisted by pride, self-will, and a determination to make out a case according to our own prejudices, tastes and interests.

3. We must abhor plain contradictions and inconsistencies. If we have no repugnance to these; if we can swallow them down without revulsion; if we can accustom ourselves to them readily; then reason cannot be developed in us. Some people can form their opinions, and reason themselves into conclusions in spite of the grossest contradictions and inconsistencies. The same fact is *white* with them when they *will*, and *black* when that suits better. An objection is conclusive against a certain proposition, but has no weight at all when shown to be equally applicable to their own favorite theory. A plain contradiction, or a gross inconsistency, will morally compel a truly rational man to halt: and he who will not halt for such a cause, is not very likely to develop his reason.

4. Discrimination is necessary. We are too apt to mix up, confound and lump together things which ought to be kept distinct. We do not classify, arrange and reduce facts and ideas to order. It is common to shuffle and throw things into a conglomeration. Discrimination is indispensable to the development of reason.

5. Comprehensiveness is necessary. We must cover much ground, take a wide survey, and comprehend enough of facts to enable us to decide wisely. It is common to look at one or two cases, to inspect microscopically that verge of a subject which happens to be nearest, and then jump at conclusions. Reason can never be developed without comprehensiveness of examination and survey.

6. Patience and perseverance are necessary. Too many dip into a subject, examine it hurriedly, investigate it impatiently, and soon despatch it. They have gone far enough, looked into it sufficiently to satisfy themselves, and made up their minds. No more is to be said or done. They pronounce their opinion, and buzz off to the next topic that happens to attract their attention. Reason is not to be developed in this way.

“Small draughts intoxicate the brain,
And drinking largely sobers us again.”

7. Moral courage is necessary. We must not be afraid of Reason. We must not be deterred from exercising it. If we know that we are humble, truth-loving and honest, we must not be laughed down, scoffed down, or denounced down. We must bring every question of importance to the forum of enlightened Reason, and there have it discussed and adjudicated—“though the heavens fall.” Too many are either afraid or ashamed to consult reason on subjects about which popular opinion is already made up. Let it not be so with Masons. If we are wedded to any thing, theoretical or habitual, which reason, on a fair appeal, must condemn, let us away with it; the sooner the better.

But as Reason is to be developed in connection with Faith and Conscience, we must look well to them.

1. They too must be respected and appreciated. They are immensely important powers of the soul. We must hold them in high esteem. We must earnestly desire their development in us. They bring us to be acquainted with God, with spiritual intelligence, with the things of eternity, with all that enlarges, purifies and elevates our higher nature. Indifference, carelessness, neglect of them are common, but fatal to their development. Their germs can grow and strengthen within us, only by attention, use, culture. How faithless and unconscientious are multitudes of mankind; hence how brutish, wicked and miserable!

2. We must pray for the divine inspiration to guide, strengthen and exalt our faith; to quicken and purify our conscience.

3. We must keep our Faith and Conscience closely associated with our Reason, that we may believe only what we are warranted in believing, and hold that only to be right which really is right. So shall we ever be able to give a reason for the hope within us, and for all our scruples of conscience.

4. We must be true to Faith and Conscience. We must live and act in conformity to what we say we believe, and to what we say conscience dictates. Infidelity to either deadens, blights and sears it. We cannot develop them without obeying their mandates.

Faith, Conscience, Reason; these constitute the noble trinity of our manhood. Let them be inseparably and harmoniously associated. Let them be developed and honored together. Let neither of them be neglected, nor undervalued. In them let God find a temple. In them let Him reign over all our lower nature. To their united fiat, let all within us be submissive—appetite, passion, imagination, every lust and every desire; till God be all in all.

IRISH MASONRY.

COVINGTON, KY., 1st Dec. 1854.

DEAR BROTHER MOORE:—Your valuable and welcome "Masonic Review" has been duly received, and very great pleasure is derived from the perusal of its contents for the month—especially have I been gratified in reading the article from your own pen on "*Progressiveness*." The statements you have made, and the facts to which you have referred, should awaken in every masonic mind strong and ardent desires for a closer adherence by the Craft to "the ancient Landmarks which our Father's have set up." And while there are youthful spirits (mere in-

itates) in the Craft, whose masonic reading is very limited, and consequently are not capable of discovering where the old landmarks are transgressed ; and others of an older standing in the Craft, who, from motives which we cannot define, call any disapproval of innovations "*Fastidiousness*," be it so. We want more of this spirit to avoid the danger of absolute departure from what is ancient and honorable. We see what has been effected in England ; how sadly ancient landmarks have been removed ; how the good old cognomen of "*St. Johns Masonry*" has been discarded ; how the ancient ritual has been cut, carved, and torn ; so much so that a good brother of ancient York Masonry times and teachings could hardly identify the present work as having any affinity with what he has learned. I write what I positively know to be the fact,—that the system as now practiced under the Grand Lodge of England, as also under the Grand Chapter of that country, bears little resemblance to the Masonry of the early period of the present century ; and if departure is manifest in this portion of our world-wide Order, have we not reason to awaken a cautious spirit in our brethren of these United States, lest they should depart from the masonic faith and practice of our fathers. We do not desire to be fastidious for the sake of being so ; but we dread every approach towards innovation,—the altering of one word makes way for another, until the ancient beauty and force of our ritual is taken away. We claim to have some knowledge on the subject. We have had our masonic teachings handed down from an honored parent, who, like the Scottish Bard, oft "*presided o'er the Sons of Light*," and he from his father ; so that I am honored by being at least in the true masonic succession, whether in the apostolic succession or not,—and the writer well remembers the scrupulous tenacity with which the precise wordings of every portion of the ritual on the different degrees in the Lodge and Chapter would be adhered to.

But I should have said that I am an *Irish Mason*, and this is one motive to induce the present letter, as I find that the fact is not kept as fully before the minds of our American brethren as it should be, namely, that *Irish Masonry* is a very different system from that now practiced by the Lodges holding their warrants from the Grand Lodge of England. The Masonry of Ireland is pure *York Masonry*, such as is *generally* practised all over this Union, and is the same now as it has been ages past, and such as it will be in ages yet to come. In the Lodges which the writer has had the pleasure of visiting in these States, he has found a very close resemblance to the workings of the Irish Lodges, except on the Lake borders, where there was a proximity to the British provinces ; and in the Lodges so situated, in some cases, he has observed a very marked difference in the mode of work in the Blue Degrees, or what is more pro-

perly termed, Craft Masonry ; and the difference has arisen from a blending of the English work with that of ancient York Masonry,—perhaps introduced by some visiting brethren from the British provinces. But so far as the Chapter Degrees are concerned, we have seen no deviation in this country ; and it may arise from this fact,—that English R. A. Masons cannot visit our Chapters in this country, nor the Chapters in the provinces holding under the Grand Chapter of Ireland, as the English system of R. A. does not recognize the “Mark, P. M., or M. E. degrees” as necessary steps to the Royal Arch; while under the Irish Grand Chapter, these are necessary and indispensable as in this country. These facts should be well-observed by our brethren in this happy land, in order that they may guard against any attempts to innovate upon ground so sacred and time-honored as is that occupied by ancient York Craftsmen. We are glad to find from the Review, as well as from direct communication, that our Canadian brethren who now stand connected with the Grand Lodge of Ireland have taken preliminary steps to form an independent Grand Lodge for Canada, and have been most happy in their selection of a truly devoted, zealous, and intelligent brother for their Chief, in the person of Bro. James Daniells, of London, Canada West. A more enthusiastic lover of the Order does not exist ; one whose heart and hand is ever ready to help, when required, any work connected with the Institution.

I have now said enough to place the true position of our Irish brethren on the subject of “innovations,” or “departure,” before the American portion of the Fraternity ; and the writer only desires that here in this happy land the same laudable zeal and scrupulous tenacity for the landmarks of the Order may be preserved and maintained, that is evinced by our brethren of the Emerald Isle. I should like to present a graphic portraiture of an Irish Lodge to our friends in this country, all clothed in real *Lambskin*, trimmed with blue ; all of one cut, one size, one trim ; with the number of the particular Lodge gilt on the flap. It would make an impression which we would choose to cultivate. Order and uniformity are necessary adjuncts of Masonry ;—and where wisely and judiciously carried out, never fail to make useful and desirable impressions on the beholders. “*Let all be done decently and in order.*” Wishing you and your valuable Review, and the world-wide spread Craft, peace and prosperity,

I remain, as always,

Yours fraternally,

VERITAS.

OUR DUTY TO THE CRAFT.

On the 27th of December, 1822, Ohio Lodge, No. 30, celebrated the Festival of St. John the Evangelist, at Columbus. It was one of those celebrations of the "olden time," that still linger in the memory of a few surviving patriarchs who shared in it. Our country was then comparatively new; the grey-haired "fathers" of the present were then in the vigor of life, and in the midst of their labors. Masons, and even Lodges, were then but few in the West; and when they met on a festive day, there was truly a gathering of noble and generous hearts. Strong hands were clasped, and words of encouraging cheer were uttered, and fraternal bonds grew stronger around the festive board. The brethren of those days loved Masonry, for Masonry induced them to love one another. They were clearing away the forests, and laying the foundations of our cities and towns, and preparing our now fruitful fields for their present productiveness. They were *laboring* men, and when called to "refreshment" they did ample justice to the bounteous provision.

On the occasion alluded to above, Bro. "H. Bacon, P. M.," addressed the assembled brotherhood; and from a copy of that address, which has recently fallen into our hands, we make the following extract. It furnishes another evidence of the sound and wholesome sentiments entertained by the "worthy" of a former generation. Its doctrines are sound; its advice wholesome; its assumptions in entire harmony with the genius of Masonry. *Read it.*

[ED. REVIEW.]

"In order however, to come to a correct understanding of our duty as members of one great family, it will be necessary to consider the subject, in relation to the privileges conferred, and if it is impartially considered in this point of view, we shall find our obligations extended—our motives of action increased—and the consequences of our conduct operating to an extent, which we never had anticipated. It is not with us, as with an individual who stands solitary and alone in the world, who may say to himself, that he will riot in all the extravagance of vice, and that the consequences only fall upon himself. We on the other hand have incorporated ourselves into one great family—we have received a warrant, which in a certain sense places us upon a level with every Mason—we carry with us a draft upon a banker, who will never enter a cold unfeeling protest—we have the certain pledge of millions—and we know that a brother will not desert a brother though a stranger; and that although the clods of the valley may have covered us, that the obligation shall not cease its opera-

tion. With this view of the subject, shall we hesitate to admit that our duties are not merely to our God, and to ourselves, but that we owe much to the memory of our departed brethren; that, we owe much more to those with whom we are now associated. Every brother should act therefore not merely with reference to himself, but in relation to the general good of that great family, to which he is attached by such innumerable ties, and from whom he has a right to demand, an accumulated benefit, should he ever become the child of misfortune and want.

Among all the various duties we are called upon to exercise in our masonic character, there is no one, which so imperiously claims the exercise of all our prudence, as when called upon to decide upon the admission of candidates. It is a subject which cannot be too often submitted to our consideration. It is true, that when it is considered that every member has a complete controlling influence in these cases, it affords matter of astonishment that there has been so much to regret from hasty and inconsiderate decisions. The desire of increasing our numbers is too often suffered to operate as a most powerful agent in determining our judgment upon questions of this nature. It is a principle which is incorporated into the whole human character.—We see it paramount in the operations of every civil and religious community, and it is not to be expected that Masons should be exempt from its influence. Nor should they be. To impart those pure pleasures in which we participate, to add to the aggregate of social happiness, and to lessen the measure of human misery, *even in this world*, is certainly an object well worthy of the ambition of the highest, and is not beyond the comprehension of the lowest member of community. Thence it is, that we can rank among our warmest supporters those who have stood highest upon the list of fame, and hence it is, that the poorest peasant returns from the Lodge to the bosom of his family with a fulness of soul, which makes him love them better, and which ascends with his evening devotions as an acceptable return to that Being, who manifests his goodness and loving kindness to the most undeserving of his creatures. But in obtaining this end, the great danger lies in not discriminating between the proper means in our power for its accomplishment. We are too apt to forget when called upon to decide upon the admission of a candidate, that by the introduction of one who is unworthy, we may perhaps deter from making the application a great number of others, who if admitted would do honor to their profession. By this course, our numbers are indirectly lessened, and we suffer our imprudent zeal to defeat its own object. The same reason applies with equal force to those who are induced

to act in opposition to the dictates of their judgment, from a mistaken benevolence, and the principles and objects of the institution become less extended in proportion to the extremity of their zeal. But of all the arguments I have heard suggested upon similar occasions, that is certainly the most dangerous, notwithstanding it may be the most absurd, which would admit a candidate of acknowledged immoral habits in anticipation, that when subjected to the discipline of our rules, and induced by the beauty of our system, that a reformation would be produced. Certainly those who have advanced this idea, have not reflected, that it violates every rule and is in direct hostility to every principle, by which Masons ought to be governed. They certainly cannot have reflected, that we have no means of regaining the possession of that which may have been imparted, and that however easy it may be for us to reduce ourselves upon the level with such an applicant, it will be difficult indeed to give him a standing higher than his merit in the world will entitle him to claim. Suffer me to urge this subject upon your attention as one upon which much depends. As one upon which depends the well-being and character of the Fraternity in no inconsiderable degree.

What should be the particular qualifications of a candidate for admission, is a subject with which all of you either are, or may be familiar. Is it one who has long trod in the crooked path of infidelity who makes the application? I leave to you to determine as to the obstacles which will present themselves to the passage of such a person through the different degrees. I leave you to determine whether we recognize the volume which now lies before us, as being the fables of priestly craft and delusion, or the eternal gospels of Heaven? It may be that Masonry is perfectly reconcilable, with a disbelief of those Holy writings, but for one, I must enter my protest against that kind of benevolence, which in the last moment of expiring nature, can resign its brother into the cold and merciless embrace of an hopeless infidelity. Surely God has not made man in vain. He has not said to the proud oppressor, that he may riot upon the spoil of the poor and defenseless, and that death shall forever close the account. He has not said to the votaries of ambition, that they may slay their thousands, and tens of thousands, upon the altar of their usurped power, and that no memorial shall hereafter exist, which shall record the sacrifice. Nor does the genius of Masonry, say to the sons of poverty, want and toil, that that hope and confidence which has been their stay, is a mere phantom of the imagination, and their only resource against the ills which seem to encumber them, is in that last act of despair, which drops forever the curtain of their existence.

Does the slow, calculating miser knock at your gate for admission? Avoid him as a pestilence! He is if possible, more to be dreaded, than the confirmed infidel. How will such a wretch participate in those social and benevolent pleasures which bring such a vast increase to the general treasury of our happiness. His will be a kind of cold calculating philosophy, that can look, with the most perfect apathy, upon every object of pity, until he shall have minutely investigated the causes. He will bring with him that kind of frigid insensibility, which will be able to wrest every obligation into an instrument for gratifying its own selfishness."

FORGIVENESS.—A PARAPHRASE.

BY BRO. E. W. H. ELLIS.

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

"Jesus saith unto him, I say not unto thee, until seven times: but until seventy times seven."

MATTHEW xviii. 21, 22.

"If my brother 'gainst me sin,
Malice black his heart within;
If the Evil one control,
And he wound me to the soul;
Seven times, if his sin he grieve,
Seven times, Lord, shall I forgive?"

"If thy brother come repenting,
For his grievous wrong lamenting,
Is his heart with anguish wrung,
Doth he pray with faltering tongue—
Truly, deeply, doth he grieve,—
Seven times seventy, forgive!"

BROTHER, mark this lesson well,—
Doth thy heart with anger swell,
As thou hop'st to be forgiven,
As thou longs't for yonder Heaven,
Pardon wouldst thou *there* receive,
Learn to suffer and forgive!

Indianapolis, Dec. 9, 1854.

ORDO AB CHAO.

Address to the Royal and Select Masters, and Royal Arch Masons, of the State of Mississippi.

BY W. P. MELLEN.

"It has become Masonic law, if there is any such thing as masonic law, that it is clandestine and unmasonic to invade another jurisdiction, or intermeddle with Degrees to which such other jurisdiction has either original title, or long continued possession."

Such is the language of the distinguished High Priest of the Grand Chapter of Arkansas. Its truth is manifest. Forgetful or unmindful of this law, certain companions, Royal and Select Masters, at Jackson, in January last, organized a body without a shadow of authority, and claimed, and even usurped, jurisdiction over the Royal and Select Degrees, notwithstanding that they were fully advised that there was a Grand Council of Princes of Jerusalem in the State of Mississippi, which had claimed and exercised jurisdiction over those degrees for a quarter of a century, and under whose jurisdiction nearly all the Royal and Select Masters in this State received these Degrees. No publication of the organization and proceedings of the clandestine body alluded to, has as yet been seen by us, but we have been informed that some individuals were concerned and assisted in said organization, calling itself the Grand Council of the State of Mississippi, who have solemnly promised to obey the edicts and decrees of the Grand Council of the Princes of Jerusalem. What inducements could be held out to them of sufficient importance, which could cause them to violate their most solemn obligations, we are yet to learn. Time will do its work. Masonic charity, however, leads us to trust that all has been the result of a want of due information, and of a too confident reliance on the dogmatic opinions of writers innocent of any knowledge of the history of the Degrees.

The object of this address is, however, not to complain, but to inform our companions of the true state of the case, that the erring may relieve themselves from their false position. For this purpose, this Grand Council avails itself of the labors of their highly intelligent, learned, and distinguished companion, Albert Pike, now M. E. Grand High Priest of Arkansas. Although the point he argues is the invalidity of the chapter jurisdiction over those Degrees, which question has been finally settled by the General Grand Chapter, against Chapter jurisdiction, yet we cannot well omit much of his Report, without losing some interesting portion of their history. Much error has arisen from the belief that the Royal and Select Degrees were once part and portion of Ancient Craft

Masonry of the York Rite, and hence should be similarly governed, if not placed under bodies of already organized York Rite Masons. This error, with many others, is dissipated by our learned brother :

Extract from the Report of the Committee on Masonic Law and Usage, to the Grand Royal Arch Chapter of Arkansas, November, 1853.

At the last Annual Convocation of the M. E. Grand R. A. Chapter of Arkansas, it was ordered that so much of the communication of the M. E. Grand High Priest to that Convocation, as suggested action on the part of the Grand Chapter, should be referred to the committee on Masonic Law and Usage, with instructions to report at the next Annual Convocation.

Three questions only seem to the committee to be suggested by the communication referred to, for the action of the Grand Chapter : and unfortunately each is of importance, and, owing to the conflicting authorities, of doubtful solution.

The first is, as to the jurisdiction and powers of Chapters and Grand Chapters to confer the Degrees of Royal and Select Master.. It is true that the late M. E. Grand High Priest suggests the question as to the existence of this power in Grand Chapters, and that only in States where Grand Councils do not exist. But the claim to jurisdiction is by far more extensive. It is, as put forward by high authority elsewhere, that all the Chapters have the right to confer these Degrees as preparatory to the Degree of the Royal Arch, without regard to the existence of Councils or Grand Councils within their jurisdiction.

Since the last Annual Convocation of this Grand Chapter, two Councils of Royal and Select Masters have been established in this State by direct authority from the Supreme Council of the 33d Degree, for the Southern jurisdiction of the United States, sitting at Charleston : and those Councils and their members do and will refuse to recognize as regular Royal and Select Masters, such as have received these Degrees in a Chapter only. This question, therefore, has now become of practical importance within this jurisdiction, and, according as the right may be, the jurisdiction to confer these Degrees should at once and explicitly be claimed or disclaimed by this Grand Chapter, for itself or its Subordinates.

Your Committee think it much to be regretted, that jurisdiction to confer these Degrees is still claimed by Chapter Masonry. There is not the slightest probability that the Grand Councils of Royal and Select Masters, existing in several of the States, or the Supreme Councils of the 33d Degree at Charleston and Boston, will ever relinquish these Degrees to the Chapters or Grand Chapters ; and even if the jurisdiction did more properly belong to the Chapters, and was usurped on the

part of the other bodies, union and harmony are so important, that it would be far better for the Chapters to yield up and concede the power, than to create continued dispute and dissension by irritating claims to a jurisdiction which never can be *exclusive* in them, and *ought* not to be *concurrent*, for obvious considerations. The Scotch Rite, numbering the Degrees of Entered Apprentice, Fellow Craft, and Master Mason as the three first of its 33 Degrees, and undoubtedly entitled to confer them, has, for the sake of harmony, relinquished them altogether to the York Rite; and though it does not confer them, requires them to be obtained in a York Lodge, before a candidate can receive any of the Degrees which it still confers.

But your Committee are perfectly satisfied that the Chapters have no valid claim to the jurisdiction. There is really little doubt as to the true origin of the Royal Arch Degree. Dr. Oliver, in a work of profound research, though containing many extravagant claims and absurd pretensions, says that there exists sufficient evidence to disprove all conjectures as to an early origin of this Degree, and to fix the era of its introduction to a period which is coeval with the memorable schism among the English Masons about the middle of the last century. He means, as others have alleged, that it was invented by Dermott. And Companion Mackey, of South Carolina, the fullness and accuracy of whose masonic learning is well known, says, in his *Lexicon*, "It seems to me, as the result of a careful examination of the evidence adduced, that, before the year 1740, the essential element of the Royal Arch constituted a part of the *third* Degree, and that about that year, it was severed from that Degree, and transferred to another, by the schismatic body calling itself 'the Grand Lodge of England according to the old Constitutions.'"—*Mackey's Lexicon*, 433.

Dr. Oliver altogether denies that the Royal Arch is a separate Degree, at all. He says that he is persuaded "that the Lodge of Reconciliation, which was formed of the most eminent Masons from both the ancient and modern parties at the Union, assisted by experienced Scotch and Irish brethren, decided right, when they pronounced that pure ancient Masonry consists of three Degrees, and no more, viz. those of the Entered Apprentice, the Fellow Craft, and the Master Mason, *including* the Supreme Order of the Holy Royal Arch." 2 *Landm.* 467, 468. *Articles of Union*, II. The Union took place in 1813.

And he adds in a note, "The Royal Arch is evidently, therefore, to be considered a *completion of the third Degree*, which indeed appears broken and imperfect without it; and originally *was* conferred complete at one time *in the Grand Lodge only*; for private Lodges previous to the year 1725, were not authorized to raise a Master Mason. In the ancient

rules of the Grand Lodge, we find, in Article X., that "Apprentices must be admitted Fellow Crafts and Masters only here, (Grand Lodge,) unless by a dispensation from the Grand Master." It is uncertain when this division of the Degree took place; but there is a presumptive evidence to prove that the Royal Arch was instituted *after the revival* in 1717, and that it was in existence in the year 1730. When the French imported Freemasonry from this country in 1725, the Master Mason's Degree was evidently perfect; for I have before me a French floor-cloth or tracing-board, which contains the true Master's word, as it was used by the French of that period." *Id.* 468, n. 13.

Our brethren of the 18th century, seldom advanced beyond the *first* Degree. Few were *passed*, and fewer still were *raised* to the third. 2 *Oliver's Landmarks*, 236, n. 75.

The Master's Degree was then far less comprehensive than it is at present. The third lecture consisted of only *seven* questions. *Id.* n. 75, 77. The truth is considered by high authority to be, that the whole *second* or *Elu* part of the Degree was borrowed, afterwards, from the Scotch Rite.

Lawrence Dermott claims to have proved the existence of the Royal Arch Degree prior to 1744. "There is certainly no authentic proof of its existence much before that time. It was then conferred only on actual Past Masters. Dermott, after some remarks on the conduct of certain brothers who were dissatisfied at not having been admitted to the Royal Arch, says, "To this I will add the opinion of our Worshipful Brother, Dr. Fitfield D'Assigney, printed in the year 1744. 'Some of the fraternity,' says he, 'have expressed an uneasiness at the Royal Arch being kept a secret from them, since they had already passed through the usual Degrees of probation; but I cannot help being of opinion, that they have no right to any such benefit, until they make a proper application, and are received with due formality, as having *passed the chair*, and given undeniable proofs of their skill. 2 *Oliver's Landmarks*, 246, n. 3."

The Royal Order of Scotch Masonry takes no notice of the Scotch Royal Arch Degrees, which are a mere sequel to the Master Mason's Degree; and hence it is concluded that they were not in existence when the Royal Order was established. *Id.* 14, n. 37.

The Master's Degree, in the early part of the last century was not conferred indiscriminately, as it is now. By the old charges, it was only necessary that a brother should be a Fellow Craft, to be eligible to the office of Warden or Master; and this Degree qualified a noble brother for the Grand Mastership of England: indeed, *no one was called a Master Mason until he had become the Master of his Lodge.* A Fellow

Craft, and even an Entered Apprentice, could offer his opinion in Grand Lodge, and consequently possessed a vote. . . . A brother could enjoy *all* the privileges of the Craft, without being a Master Mason. *Id.* 5, n. 6.

When Chapters, independent of Lodges, were first established, is a different matter. Some authorities say that Chapters were established in America in 1764, some say not until 1770 or 1777. It is certain that, until 1797, there was no organization of Grand Chapters in the United States. Prior to that time, Chapters were held under the authority of a Master's Warrant,* although the consent of a neighboring Chapter was generally held expedient. In 1797, a Convention of delegates from several Chapters in the Northern States, held under Master's Warrants, met at Boston, denied the power of any Grand Lodge to exercise authority over R. A. Masons, and declared it expedient to establish a Grand Chapter; and in 1798, one was accordingly organized at Hartford.

The history of this is thus stated by the Committee on Foreign Correspondence of the Grand Chapter of New York, in their Report in February, 1853:

"The jurisdictions which originally united in the formation of a General Grand Chapter, were New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York. According to our information of the subject, delegates from all the Chapters of these States, except two or three, assembled in Convention at Hartford, on the 4th Wednesday in January, 1788, and 'formed a Constitution for the government of the Royal Arch Chapters, and Lodges of Mark Masters, Past Masters, and Most Excellent Masters, throughout the said States.' This we believe to have been *the first Grand Chapter Constitution* adopted in the United States, except it may be the one adopted in Pennsylvania, nearly co-temporaneously. Indeed, we have it upon the authority of Grand Master Webb, that "until the year 1797, no Grand Chapter of Royal Arch Masons was organized in America. Previously to this period, a competent number of companions of that Degree, possessed of sufficient abilities, under the sanction of a Master's warrant, proceeded to exercise the rights and privileges of Royal Arch Chapters, whenever they thought it expedient and proper." *Proceedings N. Y. Grand Chapter*, 75, 76.

We find nowhere any hint that the Degrees of Royal and Select Master were ever conferred, in England, Scotland or Ireland, as preparatory to that of Royal Arch. Certainly they never were conferred in Lodges

* The first Royal Arch Chapter in Mississippi, was opened under the warrant of Harmony Lodge, No. 33, Kentucky.—W. P. M.

or in the Grand Lodge, when the Royal Arch was conferred there. If they were not *then* a part of, or preparatory to, that Degree, how have they now become so?

In the year 1828, the Grand Chapter of South Carolina received a communication from the Grand Chapter of Maryland, suggesting the propriety of the several Grand Chapters of the United States *assuming* jurisdiction over the Degrees of Royal and Select Master. The matter was referred to a committee, who reported on the 26th of February, 1829, and their Report was *unanimously adopted* by the Grand Chapter.

That Committee, after extensive and careful investigation, reported, that in February, 1783, Dr. Dalcho and many others received those Degrees in Charleston, in the sublime Grand Lodge of Perfection, then established in that city. That, when the Grand Council of Princes of Jerusalem was established in Charleston, on the 20th of February 1788, Joseph Myers, one of the Deputy Inspectors who established it, deposited in the archives certified copies of the Degrees of R.: and S.: M.:, from Berlin in Prussia, to serve for the future guidance and government of that new Body; That from 1783, the Grand Officers and Supreme Council of Inspectors General at Charleston had been steadily in the habit of conferring these Degrees; and in 1828, numbers of Councils of Select Masters were acting, under their authority, in the Southern and Western States. The Committee had seen and perused the first copy of those Degrees that ever came to America, and old copies of charters obtained from such Grand Councils. And the Committee reported, that these Degrees had then been under a regular and independent Masonic protection and authority for more than forty-six years: and were so circumstanced in the United States, *at a period long prior to the establishment of Grand or General Grand R. A. Chapters, OR EVEN OF CHAPTERS OF R. A. MASONS IN ANY PART OF THE WORLD*; and that the Grand Chapter of South Carolina ought to avoid all collision with contemporary Masonic jurisdictions, regularly established, and much longer in existence than their own; and so reported a formal resolution, (which the Grand Chapter unanimously adopted,) that is was "improper and inexpedient to assume a jurisdiction over the said Degrees, and thus to interfere with the rights and privileges of our brethren in another and *higher* order of Freemasonry," *So & West. Mas. Misc. 1853, pp. 115 to 118.*

The Royal Arch, in England, [at this day, is practised as a fourth Degree, and the possession of the Past Mastership is not, as it is in this country, considered a necessary qualification for exaltation. Any worthy Master Mason is there considered eligible to receive the honors of the Royal Arch. It is not there considered "as essentially a Degree, but the perfection of the third." *Id.* 433. *Free Masons' Quar. Rev.* 1843, p. 464.

In Ireland, the Royal Arch differs materially from the Degree in England and America. The system there consists of three Degrees, the Excellent, Super-Excellent, and Royal Arch; and the Past Master's Degree is indispensable as a qualification for exaltation.

Neither in England or Ireland does the Royal Arch Degree correspond with ours. In England, Ezra and Nehemiah are introduced as the companions of the three principal officers, which is a singular anachronism. In Ireland, the Excellent and Super-Excellent refer to events connected with the legation of Moses; and the Royal Arch, to 2d Chronicles, chapter xxxiv., and expressly to the 14th verse: "and when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found a book of the law of the Lord given by Moses." The date of the Degree is therefore 624 B. C., or 90 years earlier than ours. *Mackey's Lex.* 434.

In Scotland, the *era* of the legend is the same as here, but the organization of the system is different. The Mark and Past Master, which are called "Chair-Master Degrees," are indispensable qualifications, and after these, candidates receive two others, Excellent and Super-Excellent, as preparatory to the Royal Arch. Chapters in Scotland also confer on Royal Arch Masons the Degrees of Royal Ark Mariner, and Red Cross Knight, the latter receiving from them the name of "Babylonish Pass." The Scotch Masons contend that the Royal Arch, with its subsidiary Degrees, constitutes a part of Templar Masonry. *Id.* 434 *Gen. Regulations for the Government of the Order of R. A. Masons in Scotland.* *Edinburg*, 1845.

Now the truth of these facts does not depend on *hearsay* or *tradition*. They are not to be denied—least of all by Masons, unless they are willing to shake the foundations of the whole system. They are stated by irreproachable Masons of the York Rite upon their own personal knowledge. Of the Illustrious Brothers, *Myers*, *Spitzer* and *Forst*, the Committee of the Grand Chapter of South Carolina said, "The above named three respectable *Brethren* and *Companions* are and have steadily been members and officers of the said Council of Princes of Jerusalem. *Their evidence, therefore, must be conclusive on these points.*"

The same Committee, (Royal Arch Masons, be it observed, and a Committee of a Royal Arch Chapter, enquiring into its own jurisdiction,) said of the *Brothers* and *Companions*, Dr. F. DALCHO, Dr. Isaac Auld, Dr. James Moultrie, Sr., and Moses C. Levy, Esq., who received these Degrees in Charleston, in 1783, from the Sublime G. Lodge of Perfection; "three of the above named brothers are still living, *venerable for their years* and warm attachment to the glorious cause of Freemasonry, and highly respected and esteemed for their standing in the com-

munity where they have so long honorably sojourned : and they are still members of the same Sublime body."

And, within the knowledge of the Committee itself, which had made an "extensive and careful investigation," the Supreme Council and its officers, from its organization, had been steadily in the habit of conferring these Degrees, as had its Grand Officers, under its authority. In 1829, many Councils were acting under their authority, in the Southern and Western States ; and the Committee had seen and examined many old copies of charters, issued by the Supreme Council, and returned when Grand Councils were formed.

There is still further testimony to be adduced. The report to the Grand Chapter, which we have quoted, was made by Companion Moses Holbrook, its Chairman, and unanimously adopted ; the Grand Chapter thus affirming the veracity of the Masonic witnesses whose testimony was adduced.

In 1830, the same Companion Holbrook was Most Puissant Grand Commander of the Supreme Council of the 33d Degree at Charleston. In February, A. I. 2383, the M. E. Grand High Priest of the Grand Chapter of South Carolina, John H. Honour, who then was, and still is, Most Puissant Grand Commander of the Supreme Council of Sovereign Grand Inspectors General of the 33d Degree for the Southern jurisdiction of the United States, at Charleston, stated, in his address to the Grand Chapter, that he had in his possession a manuscript copy of the Royal and Select Masters, in which there was a note in the handwriting of Bro. Holbrook, dated 15th March, 1830, in these words :

"In Bro. Snell's book is written the following :

'Supreme Council Chamber, Charleston, S. C.,
10th Feb., 1827.

'I hereby certify that the "Detached Degrees," called Royal and Select Master, or Select Masters of 27, were regularly given by the Sublime Grand Lodge of Perfection (No. 2 in the U. S. A.) established by Bro. Isaac DaCosta, in Charleston, in Feb'y, 1783, one of the original members of which, M. I. Bro. Moses C. Levy, is still alive, and a member of it to this day, without ceasing to be so for a day. And further, that, at the first establishment of a Grand Council of Princes of Jerusalem, in Charleston, in February, 1788, by the Ill. Dep'y Inspectors General Joseph Myers, B. M. Spitzer, and A. Forst, Bro. Myers (who succeeded Bro. DaCosta after his decease,) deposited a certified copy of the Degrees, from Berlin in Prussia, to be under the guidance and fostering protection of the Government of the above Grand Council of Princes of Jerusalem.'

'Bro. Myers, shortly after this, (20th February, 1788,) resided some

time in Norfolk, Richmond and Baltimore, previous to his removal to Europe; and he communicated a knowledge of these Degrees to a number of brethren in these cities. The original copy is still in my keeping; and agreeably to the obligations of the same, and the Grand Constitutions governing those Degrees, viz: Royal and Select Masters of 27, it is correct and lawful to give them either to Sublime Masons, who have arrived to the Knights of the 9th Arch, (13th,) or to Companions of the 3d Arch, (Royal Arch Masons.)"

Now, as to these facts, we think we are entitled to say that whatever opinion the *Profane* may entertain as to this testimony, any *Mason* who denies its truth, or insinuates a doubt as to the facts thus testified to by men, who, to attain the 33d Degree, had to be Royal Arch Masons and Knights Templars, takes particular pains to inform all the rest of the world that no reliance can be placed upon any Masonic testimony, but that a Mason, like some of the old Fathers, holds it to be justifiable "to lie for the good of the church;" and so advises them to look upon all Masonry as a mere fable and collection of old wives' tales; and that, in Masonry, the stronger the testimony and the less the probability of mistake, the greater the lie.

If we cannot believe Masons of the loftiest character and standing, testifying to facts within their own knowledge, how are we to believe tradition? Which of the legends in the York Rite has testimony as good to support it? Either this testimony is true, or all Masonry is one hideous lie. The Committee on Foreign Correspondence of the Grand Chapter of Illinois says, in its Report at the Convocation in September, A. I. 2382, that it does not know whence the Supreme Councils derive their exclusive authority; and would like to be informed. And we now frankly ask that and all other Grand Chapters, whether they have any more authentic information as to any one single fact of Masonic history or tradition, than we have quoted, as to the jurisdiction over the Council Degrees belonging of right to the Supreme Councils.

The Committee of Foreign Correspondence of Vermont say, that it can be proved that these Degrees were conferred in this country *prior* to 1783; that *it has good authority* for saying that, as early as 1766, they were conferred in the city of Albany: and that it is "an opinion sustained by strong authority," that at that time they came from *France*, and not from Prussia. If they came from France, they did *not* come from the York Rite. But we have no doubt they *were* so conferred there. Sublime Lodge of Perfection, No. 1, (that in Charleston being No. 2,) was the first Lodge of Perfection established in the United States, and it was established at Albany prior to 1783. No doubt the Degrees were conferred by, or under the authority of, that Lodge.

Let us explain, in regard to these Lodges of Perfection, and Councils of Princes of Jerusalem. A Lodge of Perfection is the *lowest* Body in the Scotch Rite. It is composed of those who, having taken the three symbolic Degrees of the York Rite, (which are indispensable to the taking of *any* Degree in the Scotch Rite, being numbered 1, 2 and 3 in that Rite, though *now* never conferred there,) have taken the *ineffable* Degrees—those numbered from 4 to 14 inclusive, being eleven in number, and ending with “Grand Elect, Perfect and Sublime Master,” or “*Grand Ecossais de la Voûte Sacrée du Jacques VI.*,” the 14th Degree in the Scotch Rite, and the 20th in the Rite of Misraim. It is the last of those ineffable Degrees that refer to the first Temple. The presiding officer of a Lodge of Perfection, must have the 16th Degree.

The next two degrees, numbered 15 and 16, called “Knights of the East,” and “Princes of Jerusalem,” are conferred in a body called a Council of Princes of Jerusalem: then the 17th and 18th, in a body called a Chapter of Princes of Rose Croix; and those from 19 to 32 inclusive, in a Consistory of Sublime Princes of the Royal Secret.

We can soon learn how it was that the Council Degrees came, about 1766, from France, and not from Prussia. In 1761, the Lodges and Councils of the Superior Degrees being extended throughout Europe, Frederic 2d (or the Great,) King of Prussia, as Grand Commander of the order of Princes of the Royal Secret, or 32d Degree, was by general consent acknowledged and recognized as Sovereign and Supreme head of the Scotch Rite. The Duke of Sudermania was his Deputy in Sweden, and Louis of Bourbon in France.

On the 25th of October, 1762, the Grand Masonic Constitutions were finally ratified in Berlin, and proclaimed for the government of all Masonic bodies, working in the Scotch rite, over the two hemispheres: and, in the same year, they were transmitted to Stephen Morin, who had been appointed, in August 1761, Inspector General of the New World, by the Grand Consistory of Princes of the Royal Secret, convened at Paris, under the Presidency of Chaillon de Joinville, representative of Frederic, and Substitute General of the Order. It will be remembered that the 33d Degree was not then created: and, under Frederic the Great, there was no rank higher than the 32d, nor any *Body* superior to a Consistory.

When Morin arrived in the West Indies, he, agreeably to his patent, appointed M. Hayes a Deputy Inspector General, with the power of appointing others when necessary. It was under this authority, coming, it is true, from the Consistory at Paris, but held by that Consistory as the Delegate and Representative of Frederic the Great, that the Lodges of Perfection in Albany and Charleston were established, with-

out authority to confer these detached Degrees. By whom the former Lodge was established, we are not informed. The latter was organized in 1783, by Isaac DaCosta, appointed by Hayes, Deputy Inspector for South Carolina. After DaCosta's death, Hayes appointed Joseph Myers to succeed him, and also appointed Solomon Bush Deputy Inspector for Pennsylvania, Berend M. Spitzer, for Georgia, and A. Forst for Virginia.

Frederic, head of an Order, extending through the principal countries of Europe, feared that, at his death, dissensions would grow up as to the succession to what was in fact the Masonic Throne; to obviate which he created the 33d Degree of Sovereign Grand Inspectors General, to be conferred only on nine persons in each nation, who should form a Supreme Council, serve for life, and exercise in that nation all the powers exercised by Frederic himself in his life time. The Degree is conferred only when a person is elected to the Supreme Council, which happens when a vacancy occurs by death or otherwise; and it is never applied for. This Supreme authority was established by Frederic in 1786; he then ratifying the Grand Constitutions of the Supreme Councils of the 33d Degree, and vesting the Masonic prerogatives of Inspectors in the Supreme Councils established in each nation. By special authority, two Councils were afterwards allowed in the United States alone.

On the 20th of February, 1788, a Council of Princes of Jerusalem was opened in Charleston, by the three Deputy Inspectors for South Carolina, Georgia and Virginia. This continued to be the highest body in America until 1801. In the meantime, John Mitchell and Frederic Dalcho had become Sovereign Grand Inspectors General, and, on the 31st of May, 1801, they opened a Supreme Council in Charleston. In the course of two years, the whole number of Inspectors General was completed. Upon the organization of this Council, all existing Lodges of Perfection and Councils of Princes of Jerusalem fell of course under its jurisdiction. It succeeded to all the powers of Frederic the Great within the United States; and on the 5th of August, 1813, a similar Council was established at New York (lately removed to Boston,) in accordance with the Secret Constitutions, by Emanuel de la Motta, as the Representative and by the authority of the Supreme Council at Charleston, and thus the Northern and Southern jurisdictions were severed.

This is the account given by that most eminent Mason, Dr. D'alcho, and other authentic authorities. It is avouched as true by Comp. Mackey, an illustrious Royal Arch Mason; by Comp. John H. Honour, M. E. Grand High Priest of South Carolina; and by the Grand Chapter of that State.

We should like to know what historical Masonic facts are better established. We should be glad to know by what right any *Mason* denies their truth; thereby directly charging those illustrious Companions with rank forgery, and falsification of historical truth. And we emphatically say, that if, to a Mason, these facts are not to be taken as beyond controversy established, *nothing* in Masonry is worthy of credence, and the whole fabric tumbles at once into melancholy ruin. He who denies their truth strikes a blow at the vitals of the Order, for he discredits and destroys the value of all Masonic testimony.

We need only suggest on what slender grounds many things in the Royal Art are taken as proven and established. Oliver says that the Master Mason's Degree was complete as early as 1730, because he had seen a French floor-cloth, with the ineffable word upon it. The Degrees of the French and Scotch Rites are occupied, like ours, in finding that word, and *do* find it, as we do, *in a secret place*, and are rewarded with it as we are. Of course it would be on French floor-cloths. It is enough to say that nine-tenths of our traditions and of Oliver's historical facts and landmarks, have not a tithe of the testimony to support them which is adduced in regard to the jurisdiction of the Supreme Councils over the Royal and Select Master's Degrees.

Thus it appears that while, up to 1797, there was no such thing known as a Grand Chapter, nor any Chapter at all, except under authority of a warrant from the Master of a Blue Lodge, the Degrees of Royal and Select Master came from France prior to 1783, as detached Degrees of the Scotch Rite; the latter being, in point of fact, the Ecossais or 5th Degree of the French Rite, and a Degree of the Rite of Perfection, conferred in the Scotch Rite as an Auxiliary Degree, and that from 1783, if not from 1766, they were conferred by Lodges of Perfection and Councils of Princes of Jerusalem, under authority of the Supreme Head of the Scotch Rite; to all whose powers in America, and jurisdiction over them, and all other Lodges and Councils of that Rite, the Supreme Council succeeded by plenary authority, in 1801. The Profane, we say, may doubt as to these facts, but Masons cannot, without virtual treason to the Order. What then can the later creation, the Royal Arch Chapters, have to do with these older and higher Degrees, of a different jurisdiction?

(TO BE CONCLUDED IN OUR NEXT.)

☞ A Mason is bound never to act against the dictates of his conscience, for he, of all men, should best know that God seeth not as man seeth: man looketh at the outward appearance, but God looketh at the heart.

MASONRY.

ITS ESSENTIAL PRINCIPLES AND LEGITIMATE LABORS.

We take pleasure in laying before our readers the testimony of the following "cloud of witnesses," on a subject which has received much attention among thinking men. The abridgment is taken from the Report of the Committee on Foreign Communications, made to the Grand Lodge of Kentucky, at its last annual meeting. The number of witnesses might have been increased, and the evidence greatly extended; but enough is given to show what *might* be done if necessary. *Read it all carefully.* [ED. REVIEW.]

The tone of these addresses is uniformly cheering. They indicate high prosperity in their respective jurisdictions from which they emanate. They are replete with sound moral, often with religious sentiments, worthy of an order whose basis is the word of God; in this respect, indeed, they will bear comparison with anything which the age has produced. To those who doubt, or criminally decry the morality of Masonry, we may triumphantly hold up the collection of addresses before us, as being entirely conclusive upon this head. We make a single quotation from each, to substantiate our remark:

G. M. Speight, of Mississippi: "In the clangor of party warfare, and the acrimony of political strife, Freemasonry, as a great balance wheel of moral force, serves to meliorate and circumscribe the embittered feelings of men."

D. G. M. Cornwell, of Missouri: "We have an institute based upon the purest principles of morality and philanthropy; principles that are as immutable as those that uphold the universe; principles upon which men of every country, sect, and opinion can unite; principles that know no north no south; principles that are alike imperious to the dogmas of sectarian bigots, or political demagogues; and the denunciations of unprincipled politicians; principles of pure benevolence, around which the cardinal virtues delight to cluster; principles that have enlisted the earnest attention of the wise and virtuous of all ages—a theme that the angels of heaven delight to dwell upon."

P. M. Readell, of Maryland: "As Masons we should sedulously eschew everything that tends to innovate. Freemasonry has flourished, as it were, in immortal youth."

G. M. Ames, of Minnesota: "Our institution has for its work the practice of the domestic and the public virtues. Masonry has collected a galaxy of glorious principles, which work and revolve in her

atmosphere by as certain laws as do the reflectors of light which are hung out in such wild and witching profusion on the robe of night. Masonry mentions them in her hieroglyphics, and speaks them in her native tongue."

G. M. Jenkins, of North Carolina: "In every relation of society we must discharge our duties with honesty and fidelity. Morality, respectability, and usefulness to our fellow-men, must distinguish us from the world. We must live temperately, moderately, and above suspicion; learn by our virtue to check our passions, and keep ourselves within the circle of propriety; abstain from profane language, which you are all aware is strictly forbidden, and contrary to the lessons which we are taught in the Masonic Temple; we must carry with us in the world honor and integrity as a shield to ward off the poisonous arrows of the vicious and envious; be kind, amiable, and benevolent, to all men."

G. M. Ames, of Illinois: "Our noble institution is fulfilling her heaven-born mission, in feeding the hungry, and clothing the naked; in ministering to the sick and afflicted; in condoling with the widow and the orphan in their bereavement, and bestowing that aid and assistance which their necessities may require; in elevating the morals and refining the minds of its votaries, by making them better citizens, kinder husbands, more affectionate fathers, truer friends, and more devoted christians."

G. M. Ratcliff, of California: "A candidate for our mysteries should be recommended for his virtues, unspotted before the world, and pronounced well-formed, true, and trusty, so that his masonic edifice may be erected with pleasure to himself, and honor to the fraternity."

G. M. Clopton, of Alabama: "The teachings of Freemasonry are good, its morality is pure, and among its votaries are numbered thousands of the best and most worthy of the land. Its primary object was the erection of the Temple in which were to be shadows and types and emblems of things to come. It has lived to witness the veil rent, to see the types, shadows, and emblems pass away, and to behold the realities and glory of the last dispensation of the world. From the time when it first came forth, as a distinct society, it has had a pulsation in unison with every good effort, enterprise, and movement, in whatever department of human improvement."

G. M. Tucker, of Vermont: "Our beloved brother, the Rev. Joel Winch, has closed an honored life, and gone down to the grave. The hands of his own beloved brethren have paid the last honors to the remains of that earthly clay which the immortal part no longer ani-

mates. They have borne to his grave our beautiful emblem of immortality, believing faithfully in its symbolic appropriateness, and doubting not that the pure spirit of our brother is still alive, and has ascended to Heaven, to his father and our father, to his God and our God. Our brother died as he lived, ever faithful and true. He desired to be entombed by the hands of his brethren. Some of his last observations to a brother were : ' Tell the world that I die a Mason ; that I lived a Mason as well as I could, and die a Mason and a Methodist ; be careful not to let innovation and contentions creep in ; beware of the little foxes that spoil the vines, and may God bless you all and keep you, and bring you into his Grand Lodge above, farewell.' "

G. M. French, of the District of Columbia : " Each brother, when he takes upon himself the solemn obligations of a Freemason, binds himself to every upright, virtuous brother throughout the world ; to be to him as if they were of one family and one parentage ; and if he perform his duty according to his promise he will treat every brother, whom he shall find to be a good and true brother, as if they were really of the same household."

G. M. Stewart, of New Jersey : " Guard well the doors of your Lodges, and see that none enter but such as are truly qualified to receive our honors, by having a well reported good moral character in society, free from all stain of just censure, honest, and true."

G. M. Backus, of Michigan : " The world to us, as Masons, is a theatre for good, and we cannot forget that we are men and our duties wide as the world, high as the divinity of our nature, and eternal destiny to God, our country, our fellow-men, and ourselves. To God, humble reverence and cordial submission to his laws, physical and moral ; to our country, faithful allegiance and hearty co-operation to promote the greatest good of the whole ; to our fellow-men, brotherly love, and above all, charity ; to ourselves, unyielding integrity of purpose and practice, fulfill the objects of our immortal destiny."

G. M. Hayward, of Florida : " Our aims are noble, our purposes lofty, and above all, our work is useful. Let us be wary and cautious in all our measures, prudent in our counsels, and fixed in our resolves for good."

D. G. M. Knox, of Louisiana : " Let us hold fast to the rigid application of our ancient laws and usages ; let us constantly have an eye to the ancient landmarks ; and above all, let us keep burning, in undimmed purity, the flame of self-sacrifice and devotion upon the altar for our order's good."

G. M. Hunter, of Virginia : " I pray you bring to your aid our

perfect points and cardinal virtues : Temperance, Fortitude, Prudence, and Justice."

G. M. Dawson, of Georgia : " We are now here in Grand Lodge to do good to our fellows—the masonic family—and to all who are embraced by the beautiful and wise charity of the principles of Masonry."

G. M. Palmer, of Wisconsin : " Masonry still pursues the even tenor of its way, silently accomplishing the great objects of its mission, dispensing its blessing like the dews of Heaven, unseen and unfelt save by those who are the recipients of them."

G. M. Walworth, of New York : " Let me impress upon every officer and member of this Grand Lodge, and upon every Mason who loves our institution, the duty of being circumspect in all his words and actions, and of discountenancing immoralities in others, as well as of keeping his own white apron untarnished by a single stain. It was written by the pen of inspiration, under the dictation of the unerring wisdom of the Most High, that virtue exalteth a nation ; and it is equally true that vice or immorality unrestrained, is not only a reproach to any community or any institution where it is allowed to exist, but it will sooner or later entirely destroy the peace and happiness of that community or that institution. Let us, therefore, endeavor so to conduct ourselves not only in our intercourse with each other as brethren, but also in all our dealings with others who do not belong to the fraternity, as not to bring discredit upon ourselves or upon the institution of Masonry to which we belong."

ANTI-MASONRY

Has changed its location of late. Finding itself sinking under a pulmonary affection, and believing that the stern winds of a northern winter would surely expedite its destruction, it has sought a temporary refuge in a more genial climate. For the present it has fixed its residence in the balmy regions of Louisiana ; but its affections in the north seem not to have destroyed its fondness for mischief, and it has recommenced its old career of persecution and slander.

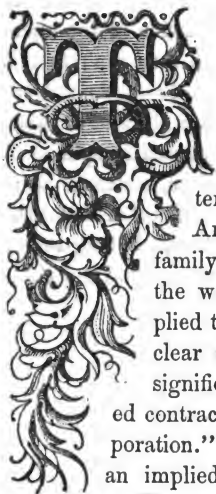
A letter from one of our old subscribers in Louisiana, who has recently changed his residence, writes to have his Post Office address changed, and remarks as follows :—" The anti-masonic spirit is so strong in this part that I hardly dare let myself be known as a member of the

Order; and indeed I pondered some whether I would continue to take a work on Masonry. I finally came to the conclusion that the *Review* is the very best *dampener* upon anti-masonry I know; hence, you will continue sending it."

We hardly think a residence in the southern States will restore health to the miserable emigrant: Spain, Italy, or Russia will alone revive it. It should ask for its passports at once, and set sail to a country whose spirit is congenial to its own. [ED. REVIEW.]

WHAT IS A LODGE.

BY THE EDITOR.



HIS is a strange question to ask, especially among Freemasons, and yet it has been mooted and needs investigation. We have lately heard of a new kind of Lodge—a *quasi* Lodge; and our readers may probably smile at the use of the term, as a new one in the nomenclature of the Royal Art. A *quasi*-legislature, a *quasi*-church, a *quasi*-family, a *quasi*-horse! In what respect does the use of the word in those cases differ from that when it is applied to a Lodge? Is it not equally appropriate—equally clear and expressive? "*Quasi*" is a Latin word and signifies, "to resemble;" as, a quasi-contract, an implied contract; a quasi-corporation, a body that is partly a corporation." A quasi-Lodge, therefore, is partly a Lodge, an implied Lodge, resembling a Lodge!

The term has been applied to what is known among the Craft as a "Lodge under Dispensation;" that is, a Lodge which is organized and empowered to work by virtue of a Dispensation issued by the Grand Master or D. G. Master between the annual sessions of the Grand Lodge, or by that body itself when in session. It is an authority to meet and work as a legal Lodge until the next annual session of the Grand Lodge. It may then be renewed by that body for another year, or a Charter may be granted to it, which will give it perpetuity of existence,—unless for good cause the Charter should be forfeited. In the one case the authority to work is limited as to time; in the other it is unlimited. The question is, therefore, is a Lodge working under a

Dispensation, legally granted, a Lodge, or *not* a Lodge? And on the proper settlement of this question depend several other very important additional questions. It is necessary, therefore, to examine it carefully, and note the result.

What is a Lodge? The earliest definition of this word which we can find is in Anderson's Constitutions of 1721. It is there called an "Assembly, or duly organized Society of Masons." The best modern English writers on Masonry define a Lodge to be "an assembly of Masons, just, perfect, and regular, who are met together to expatiate on the mysteries of the Order; *just*, because it contains the volume of the sacred law, unfolded; *perfect*, from its numbers, every order of Masonry being virtually present by its representatives, to ratify and confirm its proceedings; and *regular*, from its Warrant of Constitution, which implies the sanction of the Grand Master for the country where the Lodge is held." This was only an exemplification of an earlier definition, which describes a Lodge as being "just and perfect by the numbers three, five, and seven."

The definition of a Lodge, as now generally received is, "a certain number of Freemasons assembled together, with the Holy Bible, square and compasses, and a Charter, or Dispensation, legally granted by competent authority, authorizing them to meet in that place for masonic labor." See *Outlines of the Temple*, p. 58. The accuracy of this definition we think no intelligent Mason will dispute. It has four constituents; 1st the requisite number—in *this* State, by enactment of the Grand Lodge, eight. 2d. They must have assembled in the proper place—that is, in the town, city, or village named in the Dispensation or Charter. 3d. They must have the required masonic furniture,—the Holy Bible, the Square, and the Compasses. If either of these be wanting it is not a legal Lodge. 4th. They must also have authority from the proper source, authorizing them to work: that authority may either come from the Grand Master, D. G. Master, or the Grand Lodge: and it may be a tempory permit, or a perpetual one. The former is termed a Dispensation; the latter a Charter.

We may as well remark, just here, that the practice of granting a Dispensation first, is comparatively a modern arrangement: less than a century and a half ago there were nothing but Charters.

Now the question arises,—is a Lodge working under or by authority of a Dispensation, a Lodge, or only a *quasi*-Lodge?—Something that *resembles* a Lodge—*partly* a Lodge—an *implied* Lodge; or is it, in every sense, "a just and legally constituted Lodge?" We think it is a Lodge—a perfect Lodge, so long as its authority to work continues; and possesses all the attributes and essentials of any other Lodge. It is true,

it does not elect its own officers; but this grows out of the fact that it can only exist until the next session of the Grand Lodge—not exceeding a year in any case. And as the officers are usually elected annually, and as the authority which sets them to work must of necessity appoint them officers at first, there is no necessity for an election. But farther than this: officers can only be elected in the manner prescribed by the By-Laws of the Lodge; and the By-Laws adopted by a Lodge working under Dispensation cannot be in force until examined and approved by the Grand Lodge; and as the Dispensation expires at the meeting of the Grand Lodge, before which time these laws cannot be examined and approved, consequently there can be no election by the Lodge working under Dispensation.

It has been said that a Lodge under Dispensation has no members! This is the strangest notion of all. A Lodge without members! A body without parts! An organization composed of—*nothing*! In the proceedings of the Grand Lodge of Ohio, a year or two since, we notice an opinion expressed by the then Grand Master, which some would wish us to believe is the law of the Grand Lodge. It refers to this very question. It was asked of him: “Are members of a Lodge still liable for the payment of dues to their Lodge after joining in a petition for a new Lodge, a warrant and dispensation for which was granted, on the recommendation of such Lodge, and they are working under such Dispensation, and as members of such new Lodge?”

To this the worthy Grand Master answered: “If the brethren have not been demitted from their old Lodge, they are still members, and liable to the Lodge for dues, the same as other members. They are only quasi-members of the new Lodge. If a Charter should be granted, they must then elect as to which of the two Lodges they will be members, as they cannot be members of two Lodges at one and the same time.”

The last proposition in the above “opinion” no one will dispute; but the *manner of proceeding*, in organizing a new Lodge, is what renders it particularly objectionable. We affirm that the members cannot petition for a new Lodge, until after they have withdrawn from the old one. The design of the whole proceeding contemplates their withdrawal. They wish a new Lodge: why? either the old Lodge has become “too numerous,” or else there is *no* Lodge in the place, and one is needed. If the *first* reason be given, the object is defeated; for those applying *remain in the old Lodge*. If the *second* be given, the result is the same.

We assert that the very first step to be taken in procuring a new Lodge, is for the petitioners to withdraw from the Lodge, or Lodges, in which they are members. We refer again to Anderson’s Constitutions

for masonic usages. That work says "no set or number of brethren shall withdraw or separate themselves from the Lodge in which they were made brethren, or were afterwards admitted members, unless the Lodge becomes too numerous; nor even then, without a Dispensation from the Grand Master or his Deputy. And when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous consent of that other Lodge to which they go (*as above regulated*) or else they must obtain the Grand Master's Warrant to join in forming a new Lodge." Now mark the language of this, the oldest masonic law;—"When they are thus separated" from the old Lodge, "they must obtain the Grand Master's warrant to join in forming a new Lodge." This language is as clear as language can be. They must first withdraw from the old Lodge; then apply for a new one; not apply for, and procure the organization of, a new Lodge, and then choose which they will join.

Let us look a little farther at the operation under this *new* process. Suppose a Lodge consists of ten members; but eight of them reside in a town ten or twenty miles distant. They desire to have a Lodge in their own town, and apply to the Grand Master for a Dispensation. It is granted. The Lodge is organized, and at the next meeting of the Grand Lodge it is chartered. Now, says the decision, these eight brethren must "elect as to which of the two Lodges they will be members." Let us see how it will operate. They have added none to the list, either in the old or new Lodge. If they ask to withdraw from the old Lodge, and it is granted, the old Lodge is broken up, for there are but *two* members left. If they "elect" to retain their membership, the new Lodge is destroyed, for there are *none* left! But suppose they withdraw from the old, how are they to get into the new Lodge? According to the doctrine laid down, there are yet *no* members belonging to the new Lodge, for these eight were members of the old Lodge, and they "cannot be members of two Lodges at one and the same time." There is the Charter for the new Lodge, but it has no members. To whom are these eight to apply? To the Parchment on which the Charter is printed? But, it is said, these brethren are named in the Charter as constituting the new Lodge, and *they* have the power to act. That is, they who are now members of no Lodge, can receive applications from themselves, refer those applications to a committee selected from themselves, make a report on their own characters, and finally vote on their own reception as members!

But, seriously, if these eight brethren are still members of the old Lodge, who constitute the new Lodge—to whom is the Charter granted? Does the granting of a Charter to members of one Lodge operate to dis-

miss them from that Lodge and make them members of a new Lodge? It either does, or it does not. If it does not, then there are no members in the new Lodge, and how a Lodge can exist without members, we can't conceive. If it does, then a Lodge may lose members without its consent,—nay, a Grand Lodge may issue a Charter to the members of an old Lodge which will, by taking away its members, destroy the Lodge!

We hardly need pursue this part of the question further. We have shown, we think, that the doctrine laid down is not only unsound, but mischievous. We shall reserve some remarks on another aspect of the case for a future No. [ED. REVIEW.]

MARRIED,

MARRIED,—On the 29th of November last, by Rev. Mr. ———, Bro. BENJAMIN BEACH, of Muscatine, Iowa, to Miss MARY STEVENSON, of the same county.

We publish the above with great pleasure, and wish the happy pair a pleasant journey along the “rugged path of life.” Our friend, Bro. Fleak, sends us the notice, and coolly tells us he received with it, “one of the finest and most delicious cakes that ever his eyes beheld;” and then *modestly* adds that he constituted himself our proxy, and ate it up! He desires us to consider that *we* ate the cake—*by proxy*, and says he hopes to act for us in the same capacity, in many additional cases!! What an outrage upon our Editorial dignity: and we now give Bro. Fleak notice that we shall hold him to a strict accountability. He has already come near paying the penalty, for he admits he “came near killing himself, by eating about *half a pound too much*.” We almost wish it had —, but wait 'till we see him!—[ED. REVIEW.]

MARRIED,—On the 19th of November last, by Rev. J. F. Ferguson, in Nashville, Tenn., Bro. JOHN McHENRY, of this city, and Miss ELLEN T. HARRISON, of the former place.

We congratulate the young couple upon the successful issue of their negotiations. We trust that the *treaty of love* may ever remain unbroken, and that Bro. Mc. and his charming bride may enjoy all the happiness attainable in their new relations. We welcome *sister* Mc. into the mystic family.

EXPULSIONS.

WILLIAM E. CARTER has been expelled from all the rights and privileges of Masonry, by Smithfield Lodge, No. 182, Smithfield, Ohio.

D. M. WHITEHILL was, on the 18th of April, 1854, expelled from all the rights and privileges of Masonry, by Bellefontaine Lodge, No. 209, Bellefontaine, Ohio.

JOHN W. CLARK was, on the 2d of December, 1854, expelled from all the rights and privileges of Masonry, by Warren Lodge, No. 15, at Connersville, Indiana.

JOHN PARKER LIMING was, on the 28th of November last, expelled from all the rights and privileges of Masonry, by Griggsville Lodge, No. 45, at Griggsville, Illinois.

THE LOVED AND LOST.

DIED.—Recently, in Zanesville, Ohio, BRO. DAVID MAGINNIS, an old, faithful, and true-hearted Mason. We had known Bro. Maginnis for twenty years, and for a long time we labored with him in the Craft. His attachments to Masonry were as enduring as life, and his generous and noble impulses secured the confidence and affection of his brethren.

Cyprus Encampment No. 10, of which he was a member, adopted the following, and request their publication in the Review. In consideration of the long and faithful labors of the deceased, and our former intimate friendship, we trespass upon our rule and insert them.

At a meeting of Cyprus Encampment, No. 10, held at their Asylum on the 28th of October, 1854, the following preamble and resolutions were unanimously adopted :

WHEREAS it has pleased Almighty God to remove from our midst Sir Knight DAVID MAGINNIS, after a lingering illness, one whose memory we cannot but cherish as nearly the last of those who stood firm by their colors in the days of persecution, and remained a useful and efficient member, thereby assisting in keeping the institution true to its ancient landmarks and principles. Be it therefore, and it is hereby,

Resolved, That we will wear crape around the left arm for thirty days, as a mark of our respect and esteem for the deceased.

Resolved, That the Grand Commander cause to be forwarded a copy of these resolutions to the family of the deceased, expressing at the same time our trust that He who has protected them so long will continue His blessings and carry them in safety through this troublesome world.

WM. SHAFFER, *Recorder*.

Zanesville, October 28th, 1854.

OUR FAMILY CIRCLE.

NEW YEAR.—We beg to offer the compliments of the season to our subscribers. Numerous and widely distant as they are ; from the hills of old Scotland, the forests of Canada, through every State in our glorious Union to the golden shores of the tranquil Pacific, from a grateful heart,—we wish them ALL a joyous and “happy New Year.”

UNFORTUNATE.—Bro. Morris, editor of the “Freemason,” at Louisville, we regret to hear has met with a serious misfortune. He had started to Europe, and while sleeping at a hotel in New York, the building took fire and our esteemed brother lost his trunk and all its contents—barely escaping with his life.

This is truly a disaster, and we sincerely sympathise with Brother Morris in his loss. He deserves better luck, in this rough world of ours, for few better men or kinder hearts are found any where. We learn from the “Freemason” that Bro. Morris will probably postpone his intended European tour until spring. May he have “better luck next time.”

But, Bro. Morris, why did you not let us know that you were going? *Perhaps* we might have concluded to go along. We like good company, and we know we could get no better than Bro. M.

VINTON, OHIO.—We are pleased to learn by a note from Brother Symmes, that the Lodge in this place is in a highly flourishing condition. May it long continue.

QUERY.—We observe, by publications, that there are *two* bodies, each purporting to be *the* Grand Encampment of Knights Templars, in Pennsylvania. What does this mean? There *cannot* be *two* bodies, and both legitimate. Which is the one born in lawful wedlock? Can Sir Kt. Creigh, of Washington, or some other good brother in that State answer?

TESTIMONIAL.—The members of Washington Encampment, No. 1, Washington City, have lately presented to their P. G. Commander B. B. French, Esq. a service of plate as a testimonial of their high appreciation of his services. Bro. French made one of his happiest speeches, on the occasion, and the whole affair was full of the fraternal spirit of our ancient Order. May Bro. French live long to enjoy the fraternal regards of his brethren, and also the gratifying reflection of having done his duty.

NEWLY CHARTERED LODGES.—The enquiry is often made of us,—“is any thing more necessary, after a Charter is granted by a Grand Lodge, to enable the new Lodge to begin its labors?”

We reply, yes. The new Lodge cannot meet nor work, until it has been properly constituted and its officers installed by the Grand or Deputy Grand Master or a special Deputy appointed by the Grand Master, and acting as his proxy. It is often the case that Lodges, after a charter has been granted them, meet and elect their officers under the By-laws, and then ask the Grand Master to come and instal them. This is all wrong—all illegal—all void. The three principal officers of a new Lodge are appointed by the Grand Lodge, and named in the charter. Then, at a suitable time, the Grand Master, or his Deputy, convenes the members of the Lodge, installs the officers named in the Charter, with such subordinate officers as the Lodge may then select, and proclaims the new Lodge duly organized and constituted. The officers thus installed, continue in office until the time fixed by the By-laws for an election. Then, *and not till then*, can the Lodge elect its own officers.

If our brethren who have recently procured Charters, or are now working under Dispensations with the expectation of procuring Charters, will bear these distinctions in mind, it may save them from mortifying blunders, and prevent the necessity of “doing their first works over again.”

SANDUSKY LODGE, No. 77, Tiffin, Ohio.—Jno. E. McCormick, W. M.; J. D. Arndt, S. W.; J. W. Wilson, J. W.; J. G. Kennedy, Sec’y.

We are glad to hear that our brethren in Tiffin are doing a good work, and are greatly encouraged in their labors. May they build the Temple in harmony, and their work redound to the honor of the ancient Fraternity.

A BEAUTIFUL GIFT.—For more than ten years we have been using our best efforts to furnish a Magazine for the Craft; one from which they might derive both moral and mental benefit. We have been liberally patronized, and warmly commended, by thousands of good and warm-hearted Masons, from Maine to Oregon. We have also received many testimonials of good feeling from our patrons, which we have highly appreciated.

A few days ago we received a long square box, about three inches square, per express. The great excitement which has prevailed in this city about “torpedoes,” “infernal machines,” &c. induced suspicion; but the valor of “Henry” rose above his fears, and the box was opened. Instead of danger, there lay a magnificent CANE as a present from Bros. B. Jennings and J. O. Ainsworth; the past and present Grand Masters of the Grand Lodge of Oregon, “in token of our regard and high appreciation of your invaluable Review.”

The cane is of laurel, and grew on the farm of Bro. Jennings, on the Columbia river. It is richly mounted with pure Oregon gold, and bears an inscription of

fraternal love. We must confess that we feel not a little proud of this cane, and shall preserve it in memory of the noble brethren whose names it bears in connection with our own. Should we reach old age, it will be a support to us as we totter down to the grave, and as we lean on it, will serve to remind us of the noble and generous friends who, from a far distant shore have kindly sustained us in our labors. We can only add—we heartily thank them, and ‘God bless them.’

We are fortunate: We have gifts of canes from the grave of the poet-mason Burns, in old Scotland: one from far-off China; several from our own land, and now one from young but glorious Oregon. When we lay down in the grave, these may remind our children that “Masons love one another;” and that in the mystic brotherhood there are friendships unfaltering as life, and which even the grave cannot conceal.

OUR FAMILY AT HOME.—The masonic bodies in this city, with one or two exceptions, have elected their officers for the ensuing year. We would give a list of them, with the times of meeting respectively; but at this writing there are one or two Lodges yet to elect. We will give the entire list in our next No.

The officers elect will all be installed on the same evening, Dec. 27th, by the Grand Master. It will be a real family gathering, and we anticipate a pleasant time. It is understood that we shall be permitted to take our “wife, children, and friends” along with us. This will add much interest to the occasion.

There will be such a gathering of the Craft, of

“Mason’s wives and Masons’ bairns,”

As has not been witnessed in Cincinnati for a long time. It will be in the midst of the holidays, too, when each tongue is eloquent with good wishes, and every heart swells with emotions of brotherly love. In addition to all this, we are to meet under the wing of “the old Lodge”—the “head of the family.” All the different branches of the family who have gone out and set up an altar for themselves, are to come home, and gather around the “old hearthstone.” Won’t we have a good time! The Past Master of the parent Lodge—who is now the M. W. Grand Master—is to preside in the “Family Circle:” he will give them all a parental blessing, and draw the cords of filial regard more closely. But we must not anticipate: we only say this much, because we shall go to press before the 27th. Next month we will make a full report.

LOUISVILLE, KY.—We are glad to note the progress of the Royal Art in our sister city. All things seem to be working, as they always should, in every place, in peace and harmony. The brethren are steadily and quietly pursuing their labors, and looking forward to the completion of the Temple in hope. They lighten their labors by study, thus preparing themselves for more exalted usefulness. They are not afraid, even in these “perilous times,” to patronize masonic literature, and our list is not only much larger there now than for years back, but is constantly increasing. One good brother recently lost fifteen thousand dollars by fire, but remarked he “could not do without the Review.” We hope he may make twenty thousand the next year.

EDITOR’S DEPARTMENT.

MONEY!—Who does not want money just at this time? But *we need it*—we really *NEED* it. There never was a time when our necessities were greater. We have to pay our printers and papermakers when our bills are due, without an

hour's delay. We have to pay cash for our rents and living—and at enormous rates. If our friends would pay us, we could meet all our expenditures easily. Our terms are in advance; but to accommodate our friends we have allowed them until the first of January to pay. That time has come, and *thousands* have not paid for present year, and *many* owe for one, two, or three years back. Now, brethren, we have only to say that we *must* be paid, or *we cannot pay*.

We intend to talk plainly. The sum each one owes is very small, and you could pay it with a little effort. If one or two thousand would each pay the *small* sum he owes, it would enable us to pay as we go, (and that we *have* to do,) and push on the Review without any difficulty. These *little* sums, when added together, make a *big* sum.

We have been sending out some bills, and shall send others. But don't wait to get the bill. You know the amount due; send it by some one coming to the city; or if you can get a draft, send it that way. If you can't do either, and the sum be over five dollars, send it by express.

Our agents will *greatly* oblige us by making a special effort to collect and forward the sums due *without delay*. We *need* the money—*must* have it. Help us, this time, and we shall not mention the subject again soon. Sorry to do it now, but can't help it. Don't send money by mail, unless we instruct you to do so.

BRO. CONGER, at Sulphur Hill, Indiana, will accept our thanks for a fine list of new subscribers. We are also under obligations to Bro. Seay, of Warren, Ark., for like favors. The latter brother has sent us about *forty* names for present year's Review. Such kindness from one we never saw, demands more than a passing "thank ye." Bro. S. need not fear that we shall shrink in the trying hour. We are entrenched behind immutable principles; the rock on which the old Temple of Masonry stands is *eternal truth*. On *that* we have cast anchor; under its protecting shelter we have moored our bark; and neither popish bulls nor priestly anathemas can disturb us. "*Magna est veritas, et prevalebit.*"

BRO. COVELL, of Jay Bridge, Maine, has our thanks for a copy of the proceedings of the Grand Lodge of that State. We always peruse the proceedings of that body with more than ordinary interest.

TIPTON, INDIANA.—Bro. Price, whose name has been on our books as a subscriber for many years, writes as follows: "I must confess that I had serious notions of trying to do without the Review one year, not because I did not like it, but on account of the tightness of money matters; but the two first Nos. of the present volume spoiled the whole calculation, and I find I cannot do without it. *Send it on.*"

There speaks a genuine Mason. We hope Bro. Price will be eminently successful in business, in his new location, as every good and true Mason *deserves* to be. We are under additional obligations to him for five or six *new* subscribers "to make up our loss." Many thanks.

POLLARD, PRATHER & SMITH.—Our friends dealing in Louisville, Ky., and needing any thing in the HAT, CAP, or FUR line, should give these brethren a call. They do business on right principles, and our friends will find it to their interest to deal with them.

THE PROCEEDINGS of the Ohio Grand Bodies have just come to hand, but as our last form is going to press, they must "bide their time" until next month.—Thanks to the Grand Secretary.

LOUISVILLE, KY.—Bro. Samuel Matlack, northeast corner of Market and Third streets, Louisville, is an Agent for us, and will receive names and money for the Review. Our friends in that city and vicinity will find Bro. Matlack "all right," and glad to receive their names and money.

FRUIT TREES.—We invite the attention of those interested to the card of Bro. Ferris & Clark, on our cover. They are nurserymen and florists, at Pleasant Ridge, seven miles north of this city. We *know* Bro. Ferris, and can assure our friends they will do well to send him their orders.

BEAUTIFUL MASONIC PICTURE.—Our friends, Middleton, Wallace & Co., the great Lithographers of this city, and whose business house is next door to our office, have got out one of the most beautiful lithographic pictures we have seen in a long while. It is about 18 by 24 inches in size, and embraces a temple-scene, with pillars and arches. A fine portrait of Gen. Washington in masonic costume occupies the foreground, standing on a mosaic pavement. On his right and left are portraits of Lafayette and Jackson, and masonic views, emblems, &c. fill up the space around. It is printed in tint, and finished in the very best style of the art. Well framed, it would make a very appropriate ornament for the Lodge-room, the library, of the parlor.

We shall be happy to supply our friends. The retail price is \$1.00. It can be sent by mail to any part of the United States.

STEAMER OHIO.—This splendid boat has been purchased by our old friend and worthy brother, Capt. Brickle, and will run regularly between this city and New Orleans. We commend the "Ohio" to the memory of our friends; for few better boats and no better Captain or Mason, is found on our western rivers, than Capt. Samuel Brickle.

ONE THOUSAND.—We want this number of additional subscribers for the Review the present year. It would be the easiest thing in the world to procure them, if a very little effort were made by our friends in the different Lodges. If each Lodge where the Review now circulates would but furnish us two additional names, the number would be more than made up at once. Will our friends make the effort. Let it be done at the next meeting of the Lodge,—perhaps it would be well to ask the next brother you meet, and keep on asking until *all* have been seen who are not now taking the work. Brethren, just *try* this, and we have no doubt we shall have the additional thousand by the 1st of March. What say you, brethren, *shall we have them?*

ROYAL AND SELECT MASTERS.—We commence in the present No. an "Address" to R. and S. Masters in Mississippi, by Bro. W. P. Mellen, of that State. Its *object* will be seen by the prefatory and concluding remarks. It is composed chiefly of a Report made to the Grand Chapter of Arkansas, by the distinguished G. H. P. of that body, Albert Pike, Esq. We publish it principally that our readers may be furnished with the valuable information which it contains on masonic law and usage, together with historical facts. Every Mason who desires information on these subjects, should read it: we think it the ablest and most valuable document we have seen for a long time. It will be concluded in our next No.

BOSTON.—Bro. A. W. Pollard, No. 6, Court street, Boston, Mass., is our Agent to receive subscriptions or payment for the Review. He keeps a supply of masonic books, diplomas, clothing, furniture for Lodges, Chapters, &c. He is prompt and faithful: give him a call.

MASONIC LIBRARY.—This is a re-print of standard works on Masonry, embracing Dr. Oliver's and others, foreign and domestic. It is issued in monthly numbers. The 4th No. is out; the 5th will commence Oliver's edition of Preston's Illustrations of Freemasonry. The work is published by Bro. L. Hyneman, of Philadelphia, and is well worthy the attention of those who desire to procure the English works, at a *much* less price than they can be imported at. We have been appointed agent in the West for this work, and shall be most happy to receive large orders. Price, \$3 per annum, in advance.

THE TRUTH.—A brother writing from Putnam county, Ind., says,—“The Review has done more in spreading *light* among our brethren, than any other masonic work we have had introduced amongst us. It should by all means be sustained by the Craft every where, especially in the West.”

We are obliged to brother S., for this frank expression of his convictions. The Review has labored long, and hard, and faithfully for the best interests of the Craft. 'Mid storm and sunshine, cold and heat, it has stood firmly at its post, sounding the alarm or repelling the onset. We believe the *true* friends of Masonry will sustain it, more especially at a time when the craven and faint-hearted are deserting it at the nod of priest-craft.

The Review, brethren, will continue to come, diffusing light along its pathway, bearing truth in its ample folds, and with its old banner of ancient Craft Masonry streaming above it. We know that *genuine* Masons, every where, will give it a cordial reception, and say—“God speed it in its mission of truth and love.”

SPECIAL OFFER.—As an inducement to our friends to enlarge the subscription list of the Review, we offer as follows, for three months: To any one sending us *ten new* subscribers for Review the present year, we will send the “Masonic Library” for a year: for *five* subscribers we will forward a copy of the masonic picture mentioned in this No.: for *fifteen* subscribers we will send the “Library” and either the picture or a copy of the Review, as preferred. For *twenty* subscribers, *all three* of the above. In all cases, the brother sending the club must become responsible for the money, and pay it by the 1st of April. This is a special offer, outside of our standing “terms.” Who will respond to it?

NEW MASTER'S CARPET.—Our friend Sherer has just brought out a new and most magnificent Master's Carpet—excelling any thing that has yet been seen. It is about six feet square, and the work is exquisitely done. We have a supply of these, and also for Chapters and Councils. They can be sent by express to any part of the United States, enclosed in a tin tube. We shall be happy to furnish them at the lowest price.

LITERARY NOTICES.

THE LIGHT OF THE TEMPLE.—Most of our readers will remember the series of articles under this title, published in the 8th and 9th volumes of the Review. They were perused with much interest, and won for their author, Rev. Dr. W. P. Strickland, a wide reputation as an elegant writer. These articles have been recently republished in a handsome volume, by Bro. Ernst, 112 Main st.

The work is a panoramic sketch of those great historical facts, recorded in the Old and New Testaments, which mark God's wonderful dealings with man kind. “The Sacred Records,” says the author, “introduce us into a region of

wonders interesting beyond conception. While its histories reach back through all past time, and up to the hierarchies of angels, its prophecies stretch through all coming time, and lifting the mysterious curtain from the shoreless sea, disclose the sublimer wonders of eternity."

The work will form a valuable addition to the library, and every one should have a copy. For sale by J. Ernst, 112 Main Street.

THE LANDMARK, published by Bro. Smith, at Mt. Clement, Mich., continues to visit us regularly,—and is always welcome.

But what has become of the Signet—the Union—the Miscellany? Brethren, we long to get a glimpse of your pleasant faces once more. The Record from San Francisco, is at hand.

NATIONAL MAGAZINE.—This is a most valuable Monthly, printed on fine paper, elegantly illustrated, and each No. containing 96 pages. It combines, "with such articles as the popular mind usually relishes with most avidity, an elevated literary tone, a critical appreciation of art, the discussion of great practical questions, and a just recognition of religion—religion without dogmatism and sectarianism."

The work is not an experiment,—the present No. beginning the 6th volume. We have read this work for some years, and in the hands of its present Editor, Dr. Stevens, it has become the very best Monthly that comes to our office. It is, also, the cheapest work in the country—only two dollars per year. We advise our friends who desire a work of this kind, (and every one ought to,)—to take the NATIONAL. Address CARLTON & PHILLIPS, New York.

MUSIC DEPARTMENT.—Music is one of the seven liberal arts, and should be cultivated, as far as consistent with other claims, by every Mason. It possesses charms and attractions sufficient to woo and win every heart capable of emotion. Music is the solace of life—the sun shining upon earth's gloomy habitations, and the *employment* of heaven. Hail, divine Art!

Our friends, W. C. Peters & Sons, have laid on our table this month a liberal dowry,—no less than five choice pieces of music.

"WE WERE GIRLS TOGETHER."—Words by Mrs. Dufour: Music by Prof. Nourse. This is arranged both for Piano and Guitar. This piece we have referred to elsewhere, and publish the words in the present No. by permission of Publishers. Words and music are both superb.

"WHY DO SUMMER ROSES FADE?"—Arranged for the Guitar. Words by J. E. Carpenter: Music by Geo. Barker. A very popular song, and worthy of its reputation.

"SCENES THAT ARE BRIGHTEST."—Words by A. Bunn, Esq. Music by W. V. Wallace. This is one of the Operatic Gems, and is among the best productions of Wallace.

"STRAY FLOWERS, culled from the garden of music."—This is a variety of choice gems suited to the capacity of beginners, and well calculated to cheer the young student in efforts to acquire a knowledge of music.

"DAT'S ANOTHER PULL BACK."—A corn song taken from the Darkies themselves." This is one of the latest and best of what is popularly called "Negro Melodies." We confess, however, that we could never see any thing attractive in most of these Melodies. We are either behind the times, or ahead of them,—for others, and the majority, do admire this class of songs. To such we commend the present one as being of the *genuine* stock

For all the above, or any other popular music, call on W. C. Peters & Sons, 4th street, Cincinnati, who are the largest publishers of music in the West.



VOL. XII.

CINCINNATI, FEBRUARY, 1855.

NO. 5.

TERMS OF THE REVIEW.—TWO DOLLARS per annum, payable in all cases in advance. Subscriptions must always begin and end with the year, if Nos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out unless ordered. Names can be sent by mail, but no money. That may be retained until it can be sent by private hands, or by draft, or is ordered.

 Office, 117 Walnut street, west side, three doors above Third street.

MASONRY IN OHIO—HISTORICAL AND BIOGRAPHICAL.

BY THE SON OF A PIONEER MASON.

CHAPTER IV.

NOVA CESAREA HARMONY LODGE.

This being the oldest Lodge existing in name established in that part of the North Western Territory now embraced in the State of Ohio, we shall, as we desire to preserve as far as possible chronological order in our narrative of the Craft in Ohio, proceed to give a sketch of its history. We have already seen that it was represented in the convention which formed the Grand Lodge of Ohio, and has continued to be represented regularly every year in that body from the time of its organization down to the present day. The early history of this Lodge, from the time of its organization up to the formation of the Grand Lodge of Ohio, embracing a period of ten years, must be interesting to the Craft at the present day, and as our object is to gather up the reminiscences connected with those Lodges which were represented in the convention which formed the Grand Lodge of Ohio, as well as the early Lodges of the State as from time to time they organized and came under the

jurisdiction of that Grand Body, we have availed ourselves of the information within our reach, and shall present our readers with as faithful an outline as the circumstances will admit.

The Grand Lodge of New Jersey, acting under the authority of the old Constitutions received by his royal highness prince Edwin of York in the kingdom of England in the year *Anno Domini* nine hundred and twenty-six, and in the *Anno Lucis* four thousand nine hundred and twenty-six, assembled in ample form in Trenton, and did then and there nominate, constitute, and appoint their trusty and well beloved brothers Doctor William Burnet, Master; John Ludlow, Senior Warden; and Dr. Calvin Morell, Junior Warden, a Lodge of ancient York Masons, to be known and distinguished by the name of *Nova Cesarea* Lodge No. 10, with full powers to hold their Lodge in Hamilton county, in the territory Northwest of the Ohio river, and to admit, enter, and make Freemasons according to the ancient and honorable custom of the *Royal Craft* in all nations and ages throughout the world. The name of the Lodge, *Nova Cesarea*, is derived from the ancient name of the Isle of Jersey, one of the French islands invaded by Cæsar. From hence Jersey took its name. With the addition of its cognomen, *new*, *Nova Cesarea* is thus nothing more nor less than *New Jersey*, and the translation of the name would be in common parlance, "The New Jersey Lodge."

The charter given by the Grand Lodge of New Jersey conferred other powers and privileges, among which were those of nominating, choosing, and installing their successors in office forever. The document spread out upon the journals of the *Nova Cesarea* Lodge bears date the 10th day of September, 1791, and is signed by John Beatty, Grand Master; Samuel W. Stockton, Senior Grand Warden; Jonathan McRea, Junior Grand Warden; and Maskell Ewing, Grand Secretary.

It was not, however, until St. John's Day, the 27th of December, 1794, that they were able to meet and effect an organization. It being impossible for Dr. William Burnet, the brother mentioned in the charter as Master, to come out to the Western country, and for causes over which brother John Ludlow, who was designated as the Senior Grand Warden, had no control, it was impossible for him also to be present, the brethren within the jurisdiction of the charter, were obliged to meet without them, and proceed to the organization. Believing that it was in perfect accordance with the spirit of the fraternity prudently to provide for any emergencies that might arise and thus secure the Craft from oblivion, and setting forth the facts in the case with the reasons which prompted them to this course of action as stated in their proceedings, and relying upon the purity of their motives and the uprightness of their intentions, they proceeded at the hour of 6 o'clock, past meri-

dian, in the house of Jacob Lowe, with the warrant before them, to open a Lodge of Master Masons in due and ancient form. The following members were present on the occasion, viz. Edward Day, acting as Master, *pro tem.*; Elias Wallen, Senior Warden, *pro tem.*; Doctor Calvin Morell, Junior Warden; John S. Gano, Secretary, *pro tem.*; James Brady, Senior Deacon, *pro tem.*; John Allen, Junior Deacon, *pro tem.*; Patrick Dickey, Tyler, *pro tem.* The charter was then read, and the Lodge proceeded to the election of officers, whereupon brother Edward Day, was chosen Master in the place of William Burnet, and brother John S. Gano Senior Warden in the place of brother John Ludlow, brother Calvin Morell was chosen Junior Warden, brother James Brady, Treasurer, brother Elias Wallen, Secretary, brother John Allen, Senior Deacon, and brother Patrick Dickey, Junior Deacon.

The next meeting of the Lodge was held on the 7th of January, 1795, at the residence of Capt. Gordon, but it being ascertained that the place was not sufficiently private, and they would be likely to be disturbed by intruders, they removed the place of their meeting to brother Eli Williams', where a Lodge was opened in due masonic order, and proceeded to the installation of the officers. Brothers Wallen and Allen, Past Masters from Lodges No. 440 and 543, in the kingdom of Ireland, officiated in the ceremonies of installation.

On the 21st of the same month, the Lodge met at the same time and place, and adopted a code of By-laws for its government. These By-laws were quite lengthy, embracing thirty-six articles, and conferred peculiar and somewhat novel privileges, at least they would appear so to Masons at the present day. Indeed, some of the duties enjoined and rigidly enforced by our fathers in that early day might, we think, have been retained by their successors, and their re-enaction would doubtless, at the present day, be promotive of the good of the Order in many respects. We give this, however, only as a private opinion, and of course it will pass for what it is worth, bowing to the superior wisdom of those who have in their custody the government and control of our Lodges at the present day. Brethren were then fined for absence, unless a good and sufficient excuse could be rendered; monthly dues were also required, and every Mason on his admission as a member of the Lodge was required to pay the sum of fifteen shillings. The first applications before the Lodge for initiation into the mysteries of Masonry were from the following-named persons: Wm. Stanley, Matthew Winton, Griffin Yeatman, Robert Benham, and Ezra Fitz Freeman. The petitions were referred to an appropriate committee, and at the next regular meeting (March 4) a favorable report was made in relation to all the petitioners, and being balloted for, all were elected with the exception of

Matthew Winton. They were then, after having been duly and truly prepared, regularly inducted into the first degree of Masonry. Petitions were handed in at this meeting from William Jones, Samuel Seering, William McMillan, John Whistler, Charles Avery, Thomas Goudy, and Jacob Lowe, all of which were referred to appropriate committees, and in due time were admitted, with but one exception, to the rights, lights and benefits of Masonry. At every meeting the portals of the masonic temple were opened to those found worthy of the rites.

The first Lodge of Fellow Crafts held in Cincinnati was opened on the evening of the 25th of March, 1795, and brother Ezra Fitz Freeman was passed to the degree pertaining to that Lodge. On the 5th of May, 1795, the first Master Masons' Lodge was opened for the purpose of working in the sublime degree pertaining to said Lodge. Ezra Fitz Freeman and John Whistler were, after due preparation, raised to the sublime degree of Master Mason. From this time on during the first decade of Masonry in Ohio, at every meeting the work peculiar to the Order was progressing, and those who now live to witness the beautiful superstructure which was raised upon the foundations laid by our fathers, cannot but look back with wonder and astonishment at the progress of the Order in the State. No mere human institution has been blessed with such a large share of prosperity, or has attained so great a permanency within the last fifty years as that of Masonry.

On the 4th of March, 1795, the Nova Cesarea Lodge met for the first time in its own hall, having been accommodated from time to time, in various private residences of the brethren. The fraternity had many difficulties to encounter in regard to securing for themselves "a local habitation" as well as a name in that early day, but like all the pioneers of the West, they not only struggled manfully for an existence, but went to work with a self-sacrificing devotion, determined to lay broad and deep the foundations of the masonic temple in the western world. Instead of magnificent churches, and colleges, and halls, Cincinnati could only at that time boast of her broad basin, forest crowned hills, and beautiful river; and the enterprize of its citizens who enjoyed the blessings of social life in their log cabins, and extended to the stranger their hospitable cheer. The Lodge had secured a good organization, and had gotten fairly under way in the performance of its peculiar duties. Its influence upon the community was of such a salutary character that many from without were favorably impressed with the importance and value of the Order in a social and moral point of view, and sought admission to its ancient and honorable rites.

On the 17th of June, 1795, that worthy friend and patron of the Order, William McMillan, whose name is dear to every Cincinnati Ma-

son, and whose memory is perpetuated, not by a useless mausoleum of marble, enshrining only the ashes of the dead, but by a magnificent temple, whose halls resound with the harmonious voices and labors of the living brotherhood who so richly enjoy his benefactions; on that 17th of June the Lodge was convened prior to the celebration of St. John the Baptist's day, for the purpose of raising the individual to whom we refer to the sublime degree of a Master Mason. McMillan has long since, with many of his confreres, passed away to join in the grander ceremonies of the temple above, the house not made with hands, eternal in the heavens. He needs no eulogy at our hands. His life and benevolent acts are a monument to his fame more enduring than brass, more commemorative of worthy deeds than marble can perpetuate.— From the time he entered the portal of the mystic temple until he was summoned by the Supreme Master to leave the earthly tabernacle, he was a faithful and consistent brother, true to his trust and faithful to his vows. At the time of his decease, unforeseen circumstances prevented the Lodge from paying those masonic honors due to the memory of every worthy brother, and a meeting was called for the purpose of taking into consideration what should be done in the circumstances. It was unanimously resolved that the furniture and jewels of the Lodge be draped in mourning until the next anniversary.

On the 24th of June, the first masonic celebration was held in Cincinnati, and in all probability the first of the kind held in the North Western Territory. The place of celebration was at the house of Bro. Geo. Gordon. Here the brotherhood sat down to a sumptuous repast. Distinguished visiting brethren were present to add interest to the occasion. Here was General Arthur St. Clair, the president of the Congress of 1787, and then the Governor of the North Western Territory. The Governor resided at that time in Cincinnati, and his brick mansion, which was, when erected, regarded as a lordly palace, and which yet stands near the corner of Eighth and Main streets, is held in veneration as a relic of the past. Here also was Maj. Winthrop Sargeant, the Secretary of the Territory, and who was also in 1787 the Secretary of the Board of Directors of the Ohio Company, consisting of General Samuel H. Parsons, General Rufus Putnam, and Rev. Manassah Cutler. Among the number at that masonic festival was to be found also the Hon. John Cleves Symmes, one of the Judges of the Territory, a brother good and true. But there were other distinguished guests that graced the festive board, and their memory is preserved in the archives of the Lodge, and embalmed in the hearts of thousands of the present day. Masonic toasts were drank, among which was one in honor of Washington, the Father of his country and the patron of the Order.

The occasion was one of great festivity. Every thing contributed to heighten the fraternal joyousness which pervaded every heart, and when

“Music arose with its voluptuous swell,”

the mystic tie that bound them was increased and strengthened as with the threefold cord of “brotherly love, relief, and truth.”

After the celebration of this festival there was quite a revival in the ranks of the brotherhood, and many who had hitherto stood aloof, looking upon the institution with a suspicious eye, and regarding it as an association formed only for selfish ends, knocked at the door for admission, and being found worthy, were duly initiated and inducted into the mystic rites of the Order. At a meeting on the 18th of November, following the celebration above alluded to, a resolution was unanimously passed requesting the Rev. Mr. Gano to preach a sermon on St. John the Evangelist's day. At this time we find the name of Griffin Yeatman as Junior Deacon of the Lodge. The portrait of this venerable pioneer, who died a few years since, hangs upon the walls of the Lodge-room. His name stands connected with the earliest signers of the By-laws, and down to his last days he was a sincere and devoted member of the fraternity.

The festival of St. John at length arrived, and invitations having been sent out to the brethren in the surrounding country, quite a large company was assembled at the house of the Worshipful Master, Bro. Day, to participate in the ceremonies of the occasion. After the sermon by the Rev. Mr. Gano, which was pertinent to the occasion and well received by the brethren, the company sat down to a social repast, and the hours passed pleasantly away, with the usual toasts and enlivening cheer. On the next and succeeding St. John's day, a sermon was preached by the Rev. Mr. Arthur, in the court house, and the brethren proceeded to the hotel of Griffin Yeatman, where they partook of a sumptuous repast, provided by that brother. At the meeting September the 7th, 1796, Bro. Day, the Master of the Lodge withdrew therefrom and received his certificate. Upon his withdrawal the jewels and government of the Lodge were committed to the care of Bro. John S. Gano, the Senior Warden, who was subsequently elected Master, and ruled the Lodge wisely and well. About this time Jacob Burnet, Esq. was initiated. The history of this pioneer is intimately identified with the history of Cincinnati, as well as with the craft itself, to a great extent in this place, and we cannot do a better service to the fraternity at the present day than by giving a brief outline of his adventurous and useful life. He was born on the 22nd of February, 1770. He graduated at Princeton College 1791 during the presidency of the venerable Dr. Witherspoon. He studied law in the office of judge Bou-

dinot of New Jersey, the first President of the American Bible Society, and was licensed to practice his profession by the Supreme Court of that State at the May term 1796. Immediately after his admission to the bar he removed to Cincinnati, then in the far west. The town at that time contained a population of between four and five hundred of all ages exclusive of the troops at fort Washington under the command of Captain William Henry Harrison, subsequently President of the United States, together with the attaches of the army, amounting to about an equal number. The Court being in session when Burnet arrived, he was immediately admitted to the bar, and before the close of the term was retained in a large portion of the cases then on the docket. During this year he became a member of the masonic fraternity, and two years thereafter, viz. in 1798 he was elected Worshipful Master of the Nova Cesarea Lodge. To this post of honor which he filled with dignity and exemplary usefulness, he was re-elected in 1799, and also the year following. He was one of the legislative Council in 1799 for the territorial government of the State of Ohio, having been nominated to that office by the Senate and appointed by President Adams. He continued a member of said council until the government was established. In 1800 he was re-elected Master of the Lodge as noticed above, and was a member at the time of the formation of the Grand Lodge of Ohio. In the year 1808 he was elected Deputy Grand Master of the Grand Lodge of Ohio, and continued in this office until the year 1813.

Judge Burnet was for many years actively engaged in projecting and sustaining the various enterprizes commenced in Cincinnati, and in other parts of the State, for the purpose of advancing the intelligence and general prosperity of the community. In an early day he took a leading and active part in the establishment of the Lancasterian Academy in Cincinnati, and in the subsequent establishment of the Cincinnati College, of which he was the first President. He exerted his agency in procuring the re-organization of the Ohio Medical College, and was President of that institution for a number of years. He was also President of the Cincinnati Branch of the United States Bank, chartered during the administration of Mr. Madison. He was the first President of the African Colonization Society of Cincinnati, and devoted much time in promoting the great objects of its founders. He was the first President of the Astronomical Society of Cincinnati, and lived to see the Observatory erected on Mt. Adams, and supplied with its large and valuable telescope. He assisted in establishing the Ohio Life Insurance and Trust Company, and was a Trustee thereof until the day of his death, and was one of the first Presidents of the Ohio Historical and Philosophical Society. In 1847 he published a volume of five hundred

pages, entitled, "Notes on the Early Settlement of the North West Territory," embracing interesting information in regard to the origin and progress of the State, from a population of a few hundred to upwards of two millions. The West grew up around him, and few men lived to see such changes both of a social and political character as did he during the period of his eventful life. After having served his day and generation in the various appointments assigned him by Providence, at the advanced age of eighty-three, he calmly and quietly departed to the land of the blest in sure and certain hope of a glorious immortality. Thus lived beloved and died lamented one of the early Masters of Nova Cesarea Lodge.

In March (22nd,) 1797, the Lodge was called upon for the first time to put on the weeds of mourning. Timothy Symmes, Esqr. a member in good and regular standing, was summoned away by death, and his son, Daniel Symmes, a worthy brother, requested that his father might be interred according to masonic rites and usages. Accordingly, the Lodge was convened. Attended by a large concourse of citizens, together with the officers of the Lodge and brethren suitably clothed with the badges and emblems of the Order, the company marched in solemn procession to the house of Bro. Symmes, and from thence to the place of graves, where, amid the solemn funeral rites and ceremonies of the Order, "earth was committed to earth, ashes to ashes, and dust to dust." In looking over the ninety-five names which we find enrolled on the Journal, beginning with the organization and extending to the year 1800, how few are now living. Death has made sad work among the first members of Nova Cesarea Lodge, and the most of them have been called the last time from labor to refreshment, from the scenes of earthly toil and hardship to the rest of heaven.

The next St. John's festival was observed by a public celebration in the "meeting house of the town." The Rev. John Smith delivered a discourse from the 133d Psalm, 1st verse. "Behold! how good and how pleasant it is for brethren to dwell together in unity." The subject was admirably chosen; how far the preacher succeeded in impressing its importance upon his hearers, the records do not show, though they do not fail to exhibit the fact that the minister was well paid for his services. Indeed, we believe, no institution has ever manifested more liberality in rewarding all for their services in its behalf. It is worthy of remark that those ministers who have officiated on occasions like these, though they may not have been Masons, were always most favorably impressed in that regard, and few could be found unwilling to serve the Order in the capacity of orators. After the exercises at the church were over, the company proceeded to Yeatman's hotel, where a bountiful repast was

provided. All things passed off pleasantly and the day was celebrated with appropriate decorum, as well as hearty cheer. These social and convivial gatherings of the fraternity, when not attended with any excess, have always proven of great benefit to the Order, as they afford an occasion for that free unrestrained interchange of thought and feeling, which tends more effectually to bind the brotherhood together than any ordinary occasion can produce. The church has always celebrated her festivals or holy days, and such occasions have invariably tended to unite the membership and strengthen the bonds which bound them together. The next festival was celebrated in the Court House, and the Rev. Joshua L. Wilson, one of the earliest ministers of the Presbyterian Church in Cincinnati, preached an appropriate sermon on the occasion. A large and beautiful Bible was presented to the Lodge by Bro. Gibson, and the brethren expressed their thanks by resolution, expressive of their regard for that book as well as their esteem for the donor. What gift more sacred in the power of man to bestow, or more appropriate to the receivers, who regarded the Bible as one of the great lights of Masonry, could have been made we ask than was made by that worthy brother? The Bible is to the fraternity the great trestle board on which are drawn the rules of life, and whose maxims and precepts form the great exemplar of human character and the chart of human destiny.

The first Masonic Oration proper, was delivered in the town church by Bro. G. M. Burnet, and it was ordered to be printed and circulated among the members of the fraternity. The brethren continued in their regular attendance at Lodge meetings, and were active in promoting the interests of the Order in every fair and honorable way, manifesting that noble emulation characteristic of the fraternity of who could best work and best agree. About this time the Lodge was called upon again to mourn the loss of one of its early members, in the death of General George Worthington. He was buried with the honors of Masonry, and in memory of his virtues, the members unanimously agreed to wear mourning on the left arm until next St. John's day.

A letter was received from a committee appointed by the Lexington Lodge, praying the Nova Cesarea Lodge to unite with them in forming a Grand Lodge in Kentucky. The Lodge not considering it expedient to grant the request of their brethren in Kentucky, appointed the Worshipful Master, Jacob Burnet, the Senior and Junior Wardens, a committee to reply to said Lodge, giving reasons for non-compliance with their request.

The Lodge in 1804 was again called to mourn the loss of another of its earliest and one of its most distinguished members, in the decease of Col. Israel Ludlow, one of the original proprietors of the town. It is

stated by Judge Burnet in the "Cincinnati Miscellany" of 1845, that Israel Ludlow recorded the plat of Cincinnati, and that when a sub-proprietor desired to introduce innovations and changes in the original plat, having drawn up another and lodged it in the Recorder's office with a certificate setting forth that it was the original plat,—that he, Col. Ludlow, resisted it to the last, and after a warm controversy ending in a personal conflict, in which the original plat agreed to by the proprietors at Limestone in 1788-9 was torn in pieces, each party retaining a part of it. The Colonel, however, in the end came off victorious, and thus secured forever to the city as common property, the ground bounded by Broadway, Front street, Main street, and the Ohio river, instead of allowing it to become the property of the interested sub-proprietor, who had no right thereto. In the year 1790, he was appointed by Governor St. Clair, prothonotary to the Court of Common Pleas and Clerk of the Court of General Quarter Sessions of the peace of the county; he was also at the same time appointed Captain in the first regiment of militia of the county of Hamilton. During his life he occupied many distinguished posts of honor and usefulness.

The Lodge met for the purpose of paying the accustomed tribute of respect to their departed brother. By resolution, each brother was requested to furnish himself with white gloves and a black scarf, the latter of which was to be worn as a *memento mori* for thirty days. Bro. John Cleves Symmes was unanimously chosen to deliver a funeral oration. The hour of the funeral having arrived, the Lodge proceeded to the residence of their deceased brother, and having conveyed him to the burial ground, his form was committed to dust, and the beautiful and impressive burial service was read by the Master. On the return to the Lodge, a vote of thanks was passed to Bro. Symmes for his appropriate oration, and a committee was appointed to prepare a notice of the events connected with the funeral of Bro. Ludlow, for insertion in the "Spy."

About this time the Lodge received a communication from the Grand Lodge of New Jersey, the nature of the contents of which does not appear from the minutes. It is presumed however, that the Lodge had become delinquent to some extent, as we have no notice of its having been represented at any of the annual Grand Communications; this impression is strengthened, from the fact that it was not long after, until the Lodge ceased to hold its monthly meetings. The last entry in the Journal of Nova Cesarea Lodge was made on the 3d of July, 1805, and is as follows: "There not being a sufficient number of members present to proceed to business, Joseph Carpenter's account was paid by the Worshipful Master, and the Lodge adjourned.

J. Mahard, Sec. pro tem."

This was the last gasp of the *old* "Nova Cesarea," as it never met again. Not with it however, did Masonry expire. It has kindled in the hearts of too many an undying love, and whatever may have been the cause of its suspension, or the circumstances attending it, from its ashes, ere five moons had made their full, there was to spring forth fresh and vigorous as the immortal Phoenix, an organization differing only in name, but composed of the same materials. The origin and history, however, of this Lodge, belongs more particularly to another chapter.

Connected with the history of the mother Lodge are sad as well as pleasant reminiscences. Of all those who mingled in the band, engaged in the solemn rites, and participated in the joyous festivals of *auld lang syne*, there remains not one to tell of its history, or cast a single gleam of light upon its last departing hours.

ORDO AB CHAO.

Address to the Royal and Select Masters, and Royal Arch Masons, of the State of Mississippi.

[CONTINUED.]

Companion Mackey, of whom the M. E. Grand High Priest of Maryland, Companion B. B. French, a zealous advocate of the jurisdiction of the Chapters over these Degrees, says, in reference to this identical question, that "No man in this Union is more competent to give correct views on any masonic subject, than Brother Mackey:" in another article which we find quoted in the Report of the Committee on Foreign Correspondence of the Grand Chapter of Mississippi for 1853, says, that the obligations of these Degrees, as originally conferred, provided for a pledge of submission to the Supreme Council of the 33d Degree: that it was not until 1826 that any claim to the jurisdiction was set up on behalf of Chapters or Grand Chapters; in which year the Grand Chapter of Maryland addressed a circular to the other Grand Chapters suggesting "the propriety of those bodies *assuming* jurisdiction and authority" over these degrees. It was upon this circular that the Report above quoted was made to the Grand Chapter of South Carolina. Of this Report, and a subsequent one to the same effect, Companion Mackey says, [and being Secretary General of the Supreme Council, he *knows* that of which he speaks,] "There is *abundant evidence* in the archives of the Supreme Council, that the historical facts detailed in the preceding reports are correct. Thirty years ago, a Council of Royal and Select Masters was un-

known. The Degrees were entirely conferred by Inspectors General, whose authority for so doing was derived from a patent granted by a Supreme Council, of the 33d. There are many old Masons now in the Southern and Western as well as in the Northern States, who received them from Brother Barker, the accredited agent of the Supreme Grand Council, whose seat of Government is at Charleston. And indeed we think we may safely say, as the Report we have cited clearly implies, that the Subordinate Councils now existing in the South and West were originally organized by Royal and Select Masters, who had received their Degrees from, and owed allegiance to, the Supreme Council at Charleston."

Brother F. Dalcho, in the Appendix to his "Orations delivered in the Sublime Grand Lodge," in the year 1847, says, "Besides those Degrees which are in regular succession, most of the Inspectors are in possession of a number of detailed [detached?] Degrees, given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them." Among these he enumerates that of the Select Mason of 27, or the Select Master.*

Brother Mackey declares that the Mark, Royal Master and Select Master were originally honorary Degrees of the Scotch Rite, and introduced into this country by the possessors of that Rite: that in 1802 the administrators of the Scotch Rite granted a warrant of Constitution for a Mark Lodge in Charleston: and that probably the York Rite is indebted to Webb for the adoption of the Mark and Most Excellent Masters' Degree. *So. & West. Mas. Misc.* 1852, p. 290.

The system practised formerly, in France, by the Grand Orient, consisted of only two divisions, including seven Degrees, the 5th of which was the *Ecossais*, (or Scotch Mason.) This system, the French Rite, (*Rite Francais ou Moderne*,) remodeled in 1786, by the Grand Orient, still consisted of seven Degrees only, the 5th being Grand Scotch Elected (*Grand Ecossais Elu.*) 2. *Landm.* 234, n. n. 66, 77. *Mackey's Lexicon*, 444, 157. With slight modifications, all these seven Degrees formed part of the 25 Degrees of the Rite of Perfection, or of Herodim, established in 1754, by the Chevalier de Bonneville.

Of this Degree of *Ecossais*, that of Select Master is little more than a modification. *Mackey's Lexicon* 444, 157. The Supreme Councils conferred, even recently, six auxiliary Degrees, in addition to what are considered the 33 legitimate Degrees: and the *Ecossais* was perfectly within their jurisdiction, if they chose to confer it.

It is perfectly certain that York Masonry knows nothing whatever

* See concluding remarks.—W. P. M.

about the Degrees of Royal and Select Master, any more than about any of the *Elu* Degrees of the Scotch or French Rite or the Rite of Misraim. Very many of those degrees are built on and connected with the Master's Degree, explaining many things in it, and going into minute and very interesting details; yet no one has ever imagined that, for that reason, they were necessarily parts of Ancient York Masonry.

What title can Royal Arch Masonry set up to these Degrees? Nobody pretends that they were originally given in *the Lodges*, as preparatory to, as part of, or after, the Royal Arch. Unless they came from the Scotch Rite, no one knows their source or where they had birth, any more than they can tell where the Mark Degree came from. We do not *know* of any evidence that they were conferred in England at all, until very lately. Mackey and Oliver assert that they were not, and that though *Mark* Masonry is practised in many of the English Lodges or Chapters *now*,—it is rather by the tolerance than the sanction of the Grand Lodge. *Lexicon* 296. 2. *Oliver's Landm.* 72.

The Committee on Foreign Correspondence of the Grand Chapter of Mississippi, in January last, presented a very full statement of the authorities and decisions on this question to the Grand Chapter, without expressing any opinion of their own. They note, incidentally, that the *color* of the Royal and Select Masters is black, signifying *silence* and *secrecy*, "which are familiar words to the Ancient Craft Mason." It is hazardous to catch at slight and inconclusive circumstances like that, on which to base a claim to a degree, or establish a historical fact. These words are familiar to *all* Masons, of all Rites, and the allusion to them in this connection will provoke a smile from every one who has received the Degrees of the Scotch Rite. The 4th Degree of that Rite is termed *the Secret Master*: and in more than one of these Degrees the same words, and signs representing them, are used.

Brother Mitchell, late editor of the *Signet*, in St. Louis, whom the Committee quote, discusses the subject in that periodical for December, 1852. He thinks that the Supreme Council ought not to claim these Degrees, because they are side Degrees, and not included in the published lists of the Degrees under their control. Do not the Chapters claim them as *side* Degrees? Does any Chapter claim that they are necessary pre-requisites to the taking of the Royal Arch; or a necessary qualification to entitle to a seat in the Chapter, to be taken *after* the Royal Arch? Does any Chapter *require* a Companion to *take* them, *volens volens*, or a visitor to have possession of them? Is it not merely optional with their members whether they will take

them at all? Do the published lists of the Degrees over which Chapters claim control, include them? The regular Degrees of the Scotch Rite are 33; but Oliver could have taught Brother Mitchell that the Supreme Councils also conferred at least *six* other auxiliary or detached Degrees. What sort of a Degree was the Mark, what the Past Master, what the M. E. Master, before the Chapters *assumed* jurisdiction over them? Each one of them was a *detached* degree, precisely as those of Royal and Select Master were: and nobody knows where at least two of them came from, or who invented them; *except Scotch Masons*. Brother Mitchell thinks that it would not be generally recognized, if the Grand Lodges were to assert jurisdiction over the dozens of side Degrees which are conferred on Master Masons, or the Grand Chapters over those conferred on Royal Arch Masons. Why not, if they are *Masonic* Degrees at all? It would be doing, again precisely what has been done before, and what is, in fact, doing now. What else is the process, at present going on, of transmuting the Order of Priesthood into a regular Degree? What else was taking possession of the Past Master's Degree? The difference is, that the *side* Degrees spoken of, never were conferred by a Lodge or Chapter, but by single Masons, or informal collections of Masons; while the Degrees of Royal and Select Masters *were* conferred nearly a hundred years ago, and have ever since been conferred, not only by authority of, but directly *by* the Sovereign Bodies of Scotch Masonry.

Brother Mitchell says, "If the Supreme Grand Council never claimed in this country, to control the York Rite," (we suppose he means the three first Degrees,) "because it existed here independent before their establishment, why should they observe a different rule as to the Royal and Select Degrees, which also existed here prior to their advent from Prussia?" The Supreme Councils have as perfect a right *now*, to confer the three first Degrees, as they ever had, if they choose to exercise it. They relinquished this undoubted right, for the sake of harmony, and for the good of the Order. They can re-take it whenever they choose. They did not relinquish it, "because it existed here independent, before their establishment," if it is meant to say that they had no *right* to confer the first Degrees, because they already existed here in the York Rite. We should now recognize a Master Mason, made in a French Lodge under the Grand Orient, as a regular Mason.

Nor do we know why the Supreme Councils are bound *because* they have made one concession, for the sake of harmony, and the good of the Order, to make another, and another, as often as anybody sees

fit to insist upon it. Even if the Degrees in question *had* existed here prior to their advent from Prussia, that would afford no reason why they should surrender them. That assertion, however, is very far from being correct. Nobody has ever been able to produce the slightest proof of it. The Degrees came, it is true, *directly* from the Grand Consistory at Paris, convened in 1761. But that Consistory was convened by authority of the King of Prussia: and Chaillon de Joinville presided as his Deputy. We have looked in vain, among all the loose and random assertions made in behalf of the Chapter-pretence to this jurisdiction, for any proof; and we do trust that, if there be any such proof, it will by-and-by be furnished. What we want to see is evidence that any body of men organized and working under the York Rite, or any person under authority of any such body, *ever* conferred these Degrees until after 1801, or even prior to 1826.

We have never seen any other alleged basis for the claim of the Chapters than the fact that these Degrees *naturally* belong to the Royal Arch Degree, which is incomplete and imperfect without them, they explaining what, in that Degree, is otherwise left in the dark. But no one has ever been hardy enough to pretend that they have, in fact, been carved out or cut away from that Degree; or that when originally given in England as the completion of the Master's Degree, *it* was any *less* imperfect than it is now; or that it then included as a component part of itself, these Degrees or their equivalent.

* * * * *

After examining and discussing the Report of the Committee, the Grand Chapter of Mississippi resolved:

1st. "That, in their opinion, these Degrees constitute and form *an integral part* of ancient York Masonry." No assertion could be more entirely and completely baseless. Even if they *were* "an integral part" of the Royal Arch Degree, that itself formed no part of Ancient York Masonry, but is wholly modern; and no well informed writer on Masonry pretends to assert the contrary: and besides these Degrees never constituted a part of that Degree. The rash opinion so ventured by the Grand Chapter of Mississippi, is declared by them to be founded "on *internal* evidence, contained in the body of ancient York Masonry, and the circumstantial testimony, which the said Degrees afford, of their ancient origin;" because they illustrate the mystery of Ancient Craft Masonry, and without them the Masonic edifice is incomplete.

That is exceedingly dangerous ground on which to stand. The same "internal evidence" in *ancient* Craft Masonry, and the same "circumstantial testimony, of ancient origin," in the body of the

Degrees themselves, *exist just as amply* in all the Degrees of the Scotch Rite, from the 4th to the 14th inclusive and even higher. They all "illustrate the mysteries of ancient Craft Masonry;" and without them the Degrees of the York Rite are incomplete. Why, they were all framed for that purpose and reason. They are all *known* to be modern. We all *know* that the Degrees of Royal and Select Masters, and all the Chapter Degrees are modern. If the Chapters and Lodges are to lay violent hands on all the Degrees which are illustrative of the Blue and Royal Arch Degrees, they will have some hundred or more in their Treasury.

The Grand Chapter of Mississippi also resolves that the Degree of *Eccossais* or Scotch Master,* in the French and Scotch Rite, was *borrowed* from Ancient Freemasonry. It is true, as they say, that the French and Scotch Rites are of comparatively modern origin, and that the foundations of both rest on the three symbolic Degrees which belong to Ancient Craft Masonry, and were obtained from thence, and incorporated into the French and Scotch Rites.

Those three Degrees were the original and Ancient Degrees. They constitute the whole body of Ancient Freemasonry. Nobody denies that, *at this day*. When Masonry began to spread abroad in the 18th century, every nation in which it obtained a footing, practised those three Degrees, which were the common property of *all*. On this common foundation each nation, fond of change, variety, show, mystery and rank, proceeded to build up *other* Degrees; inventors of which multiplied rapidly everywhere. Some eight hundred such Degrees, in all, were invented. Many of them were amplifications, subdivisions, explanations or illustrations of the third or Master's Degree. The Masons of the York Rite were far more discreet than their brethren in Scotland and on the Continent: for while hundreds of Degrees were invented there, both Rites and Degrees being multiplied so rapidly that one could scarcely take account of them as they rose, the English Masons contented themselves with inventing the Royal Arch Degree; at which it is to be regretted that York Masonry did not stop short. The process of invention and appropriation has been more extensive in our own country. The Mark, the Past, the Most Excellent and the Order of High Priesthood have been engrafted on the York stock, and they have become or are becoming an integral part of it. Let us put our title to them on the right ground. They are ours, *jure inventionis*. The Encampment Degrees were invented, and though not made a *part* of York

* We believed that not a single individual who voted for this resolve had taken the Scotch Rite Degrees, except one, and he in a clandestine body.—W. P. M.

Masonry, they have affiliated with it. The Council Degrees were not *borrowed* from Ancient York Masonry. They were invented, like the ineffable Degrees, as additions to the three primary Degrees, not by York Masons, but by the French, or the Scots, who framed so many other Degrees, when driven to France, after the English Revolution had destroyed the monarchy.

Many Rites flourished awhile, and died. The French and Scotch Rites reduced the Degrees practiced by their votaries, the former to seven, the latter to thirty-three, and some auxiliary Degrees. By common consent it became Masonic law that the first three Degrees were the joint property of all, but the others the peculiar property of the inventors. Royal Arch Masonry separated itself from Blue Masonry, organized itself, invented three new Degrees, and commenced an independent existence. The Royal and Select Masters formed themselves into Councils, and after a time, they too organized themselves into Grand Councils, and claimed an independent existence. The Supreme Councils did not deny the right, but simply retained their original right to confer the Degrees and charter Councils, in States where no Grand Councils have been organized.*

The Councils had certainly the same right to establish a separate and independent organization as the Chapters had. If the Grand Chapters or General Grand Chapter are desirous of indulging in the invention of new Degrees, we do not know that any Masons of another jurisdiction have any right to object. If they even choose to borrow, and undertake to confer, the Degrees of Royal and Select Master, or those of Prince of Libanus and Patriarch Noachite, or the whole Rite of Misraim, and their constituents agree to it, all that can be said will be, that the comity which Masonic international law recognizes, forbids that encroachment on another jurisdiction; but if they choose to violate that comity, there is no power anywhere to hinder it. The Grand Lodge may in like manner take to conferring the Chapter Degrees; and the Council may seize upon the Encampment Degrees on the one hand, and the Chapter Degrees on the other. Comity, the foundation of the law of nations, alone keeps up the lines of jurisdiction.

One thing, of course, is clear: that a Council would no more recognize a Royal and Select Master, made in a Chapter, than a Chapter would recognize a Royal Arch Mason made in a Council or a Consistory of the Scotch Rite. No Masonic power or authority can *oust* the Grand,

* They deny the right, but have neglected to assert their just authority in such cases, and out of this negligence has grown the bolder invasions of the present day.—W. P. M.

Subordinate or Supreme Councils of their jurisdiction, unless they choose to surrender it; which it is very certain they will not do.

If the General Grand or Grand Chapters *must* have these Degrees, it will be far better and more straight-forward to do so as an act justified by necessity, and not on any pretence of title. For it seems to your Committee, that, as has been said by very high authority, "the proposition to give the jurisdiction of Councils of Royal and Select Masters to Grand Chapters, embraces one of the greatest Masonic absurdities which could, by any possibility, be presented to the mind."

It was well stated by the Grand High priest of Michigan, in his address to the Grand Chapter of that State, in January last, that the Degrees of Royal and Select Master could not properly be conferred on any one, until he had received the Royal Arch; and that no Grand Chapter pretends to know what is transacted in any assemblage of Masons above the Royal Arch. How then could they assume jurisdiction over that which they do not possess? And he pertinently says, "Let us for one moment suppose a case, (which is not very improbable,) that this Grand Chapter elect a Grand and Deputy Grand High Priest, neither of whom is possessed of the Council Degrees. During their administration, application is made to one or the other for a Dispensation or Charter, (as the case may be,) to form a Council within our jurisdiction. Who is going to instal the officers of the new Council, as is required by the Constitution?—the officers of the Grand Chapter? Clearly not. Although they have given them life, they cannot penetrate their Council Chamber, to set them in motion, or give them instruction. Again, suppose one of their members should, for some misdemeanor peculiarly applicable to those Degrees, be tried and expelled. He appeals to this Grand Chapter, it being the only Superior Tribunal. How are *we* to know whether he has violated any of his engagements in the Council or not? and how can *we* judge between the accusers and the accused, not knowing anything about the Degrees. *S. & W. Mas. Misc. Vol. 4, p. 189.*

And suppose this Grand Chapter declares that it authorizes the Subordinate Chapters to confer the Council Degrees. It must direct whether they shall be conferred before or after the Royal Arch. If *before*, as it seems to be a notion of some Chapters that they should, will the Grand Chapter declare that they shall be a necessary pre-requisite to the Degree of Royal Arch? If so, here is a clear innovation, for it has never been held, anywhere, that they must *necessarily* be so taken. Besides, this would at once impose on every member of the Grand Chapter the necessity of obtaining the Degrees, that he might be competent to decide questions arising in regard to them. Suppose a particular companion,

member of the Grand Chapter when this new law was enacted, even the Grand Master himself, declines to obtain them: how will you compel him to do so? On the other hand, if they are not made pre-requisites, though to be taken before, if at all, and if it is left optional with each person to take them or not, before receiving the Royal Arch, they become mere honorary side Degrees like the Mediterranean Pass.

If the Grand Chapters enact that they shall be taken *after* the Royal Arch, then they are *higher* Degrees, and disqualify every companion who does not take them, to sit in a Grand or Subordinate Chapter.

[TO BE CONCLUDED NEXT MONTH.]

THE LOSS REPAIRED.

UTICA, N. Y. Nov. 4th, 1854.

DEAR BRO. MOORE:—In the last Review is an article entitled “A Catholic Freemason,” in which you present your readers with some extracts from the letter of a catholic brother denouncing you for publishing in “a Masonic Review” articles, the effect of which is, he claims, to set “Masonry and religion at variance.” Your comments upon said letter will be considered by all good Masons as eminently just and proper, and it is to be hoped that they will have the effect of opening the eyes of our infatuated brother and of inducing him to reconsider his determination of “stopping the Review.”

Should he however still persist, do not you give up in despair, for perhaps there are still some Masons left “who have not the fear of Popery before their eyes.” As an evidence that there are a few, I have the pleasure of sending you the names of eight (8) new subscribers to your valuable and popular masonic publication.

Fraternally yours,

IRA CHASE.

Our acknowledgments are due to our old friend, Bro. Chase, for his kindness, as evinced in the above letter. Our loss, so far, is fully repaired, but even if it had not been, we should not have receded an iota from our position. We have no controversy with the Roman Church, as a religious association, any more than we have with the Lutheran, Episcopal, or Methodist churches. But when *either* of them, or any other church, attempt to out-law us because of our connexion with Masonry, we shall *speak our mind*. We are entirely willing that every individual shall worship God in the form and manner that his own judgment shall dictate: but we claim the same right for ourself and our brethren of the Order.

Masonry does not, and should not, interfere with the duties which man owes to his Maker, nor to his country. Nor should any man's religious preferences be a bar to his admission or standing in the Craft. But when men believe that being a Mason will exclude him from Heaven and bring upon him the displeasure of the Almighty—why, if he be an honest and conscientious man, he will not seek to gain, or retain, a place among us. And when we, as Masons, are denounced from the altar and the pulpit, by men who profess to be ministers of religion, and we are excluded from christian fellowship, forbidden to read the Bible, and denied christian burial when dead—then we shall not be slow to repel such assaults let them come from what quarter they may. No pope nor prelate, minister nor priest, of any name, sect, or denomination, whether of the Jewish, Romish, or Protestant religion, shall assume a divine right to dictate to us in a matter of duty or doctrine. We wish most sincerely that all Masons were good men; and we care but little about their creed, so their heart and life be according to the designs laid down upon our “moral and spiritual trestle-board”—the Holy Scriptures. But if, in their zeal for a creed, they regard their obligations to an assumed and hostile spiritual dictatorship as paramount to their masonic obligations, then—we cannot trust nor confide in them. We war, and ever shall, against such a spiritual tyranny, as contrary to the inalienable rights of man, and hostile to the principles of human liberty. The Bible, nor its divine Author, ever conferred such a dictatorship upon any man or set of men; and no power on earth shall compel us to concede it while we can utter a word or wield a pen.

We believe in this matter we are but echoing the spirit and the teachings of *Free-masonry*; and though we have lost a few subscribers, yet we believe that every *good* and *true* Mason will justify us in our course. The blanks upon our subscription list have been filled by those true and steadfast friends of Masonry who prefer the Bible to Decrees of Councils, and worship God rather than man. We thank them for their timely assistance, and shall still endeavor to merit their patronage by giving them a work devoted to Masonry, independent of any sect or party in politics or religion.

[ED. REVIEW.]

In Egypt, the SQUARE was the emblem of matter; the TRIANGLE, of the creative power or generating fire. From their conjunction all things were said to proceed.

A PRAYER.

Written for the Review.

BY ERNESTINE.

Oh! hear our humble prayer—Father Supreme!
Weak, erring, faint, to Thee for aid we come :
Darkly the shadows fall—the storm-clouds lower—
Look kindly from Thy throne, on this sad hour.
We crave no earthly boon, on bended knee,
But pray for strength to bow to Thy decree ;
Help us Thy love to feel, Thy mercy own,
And say,—whate'er betide,—“ Thy will be done.”

In life's rough tempest, whither shall we flee
For refuge from its wrath, but unto Thee ?
Receive the weary wanderer to Thy breast,
And calm the troubled spirit's deep unrest.
If sinful, from Thy presence we have strayed,
Beguiled by worldly pleasures, bright arrayed,—
Remember, oh! how frail is mortal dust,
And teach us, in *Thy* strength to place our trust.

Then hear us—mighty Architect Supreme !
And o'er our darkened pathway, let the gleam
Of Thy All-glorious presence, softly play,
Chasing the shades of sorrow hence, away.
Oh! purify the temples Thou hast made,
And trace, in characters that ne'er shall fade,
Thy NAME and PURPOSE, on their inmost shrine,
Sealing them thus, oh! Lord, forever Thine.

Then when the shadows darker o'er us glide,
Still closer will they draw us to Thy side ;
Amid them we shall see the hand of God,
And kiss, with humble faith, the chastening rod.
Thus shall we hear, 'mid every earthly ill,
That gentle voice that can the tempest still ;
While safe we rest, secure from evil thing,
Beneath the covert of Thy loving wing.

Cedar Cottage, Dec. 23d, 1854.

A SYNOD vs. MASONRY.

BY THE EDITOR.



SOME time since one or two brief articles appeared in the Review, in reference to the action of the Evangelical Lutheran Synod against secret societies. These articles awakened some curiosity at the time, and inquiries were made of us in relation to the facts in the case. We also received one or two communications from ministers of that church, and members of that Synod, explanatory of these singular proceedings. We then promised, as other matters at the time claimed our attention, to refer to this action of the Synod again, and review the proceedings more at length. We promised this, that we might be justified, Masonry defended from such assaults, and the odium of the act rest where it legitimately belongs.

It is proper for us to say that our remarks, heretofore, or at this time, have nothing to do with, nor any reference to, any individuals, as such. They are intended to apply exclusively to the public and published proceedings of an organized body of men styling themselves the "Joint Evangelical Lutheran Synod of Ohio and adjacent States." We have the honor of a personal acquaintance with some of the ministers of that church, and we believe members of the Synod whose proceedings we object to, and who are members of our Order. We are free to say that they are gentlemen, by every quality that ennobles man; they are faithful and true Freemasons, devotedly attached to the Order, and withal pious and zealous ministers.

The meeting at which the objectionable resolutions were adopted, was held in Seneca county, Ohio, "from the 9th to the 14th of June, 1854:" a printed copy of the proceedings of which has been kindly furnished us by a member of the body.

It would seem that "written inquiries for advice" had been propounded to the Synod, by two of its members; which "inquiries" were referred to a committee for examination and report. Said committee reported, among others, the following resolutions, which were adopted:

"Resolved, That the Synod regards as unchurchly, all societies out of the church, and particularly secret societies, whenever they aim to accomplish those objects which the christian church, according to

the word of God, has, and ever must have in view ; because they are not only rendered unnecessary by the establishment of the church, but because they are calculated to produce indifference towards the kingdom of Christ, and in many cases entire estrangement from christianity, and even gross infidelity.

“ Resolved, That we, as a Synodical body, feel ourselves called upon to exercise church discipline only when the consequences above referred to manifest themselves ; but that in future we will admit no one into our connexion who belongs to said societies.”

It will be seen that these resolutions are aimed at “ all societies out of the church, and particularly secret societies,” whenever they “ aim to accomplish those objects which the christian church has, and ever must have in view.” Do they, then, apply to the Order of Freemasons? Let us apply the test submitted, and see. Masonry teaches us “ to pay that rational homage to the Deity, which at once constitutes our duty and our happiness.” Has the church this object in view? If so, then in so far we aim at the same object, and consequently Masonry is one of the “secret societies” alluded to by the Synod. But this is not the only object Masonry aims at in common, we trust, with the church. We teach men to believe in and study the word of God, as the only reliable rule of faith and practice, and as that which can “ guide us to the temple of happiness,” and lead us in “the path to a glorious immortality.” We also require of our members to “implore the blessing of God,” to seek direction from Him, and to regard him as our chief—our supreme good. Does the church aim at these objects? If it does, then our aims are, in so far, the same, and its maledictions are aimed at us : if the church does *not* aim to accomplish these objects, then it is unworthy the name of a church, and is not entitled to our respect or regard.

But there are still other objects at which Masonry aims, as we have always supposed, in common with the church of God. We “aim” to feed the poor, to clothe the naked, to comfort the widow, to shelter and protect the orphan, and “extend our good offices to all who need our assistance :” and we aim at these good deeds, because we believe them to be the practical exhibition of that “pure religion and undefiled before God and the Father,” which is acceptable in the sight of Heaven. Does the church aim at feeding the poor and clothing the naked? then we have a common object. Does the church aim at exercising “charity to all men”? then, in that respect, we are doing the same work. Does the church teach that we “should do unto others as we would have others do unto us”? so does Masonry, and consequently our object is the same. Masonry, therefore, is one of

the "secret societies" which is obnoxious to the denunciations of this liberal-minded Synod.

There is one view of this case which strikes us as singularly strange: we are denounced as "unchurchly" for doing *precisely what the church does!* If our aim were the accomplishment of objects which the church not only has not in view, but declares to be wrong—wicked—abominable, then we should not regard it strange if we were considered "unchurchly;" but to be declared such for aiming to accomplish the very same objects which the church aims to accomplish, is what we cannot understand. But perhaps the "church" does *not* aim at these objects, but at something quite foreign to them;—in that case we confess ourselves quite unchurchly. It *may* be that the "church" (these men who made and adopted the report,) have only some peculiar or personal objects in view, such as fat livings, high salaries, &c. If so, *we* are decidedly "unchurchly."

There is still another aspect of this case. We are denounced, publicly and in print, by this Synod,—for what? For drunkenness, debauchery, profanity, sabbath-breaking, avarice, selfishness, or kindred vices? O no. Well, what *are* we anathematized for, and the doors of the church closed against us? Why, because we "aim to accomplish those objects which the church has, and ever must have in view!!" Such is the very language of the resolution; and it declares that what is right in the church, is wrong in us! It is either "unchurchly" for us to "do good to all," or else to do good is not the aim of the church. This is the logical conclusion from the language of the resolution. Poor bigotry, it has neither *head* nor *heart*.

The other resolution is plain, unequivocal, and positive; and is worthy of Rome in her palmyest days. "In future we will admit no one into our connexion who belongs to said secret societies." This language admits of no cavilling. It goes right up to the question, and faces it with unfaltering nerve,—with a heroism worthy of being employed in a better and holier cause. Yet it may be well enough to examine even this language a little, and see if we can understand its *full* import.

It declares "we will admit no one into our connexion who belongs to said secret societies." *What* societies? Why such as "aim to accomplish those objects which the church has in view"! That is, those who aim to do good, to feed the hungry, clothe the naked, and comfort the afflicted: those who "aim" to worship in sincerity and truth the God of Israel, obey his commandments, love God supremely and their neighbor as themselves,—such as these *we will not admit into our connexion!* It don't matter what *other* objects they may have in

view, but they must not aim at these ; if they do, they are “unchurchly,” and “we will not admit them into our connexion”! Reader, what think you of *such* a “connexion”? Do you imagine that any respectable Freemason will desire to be admitted to it?

We are glad, for our own sakes, that we are not impeached by this “Synod” for dishonorable or disgraceful conduct, but for aiming to accomplish the *same* objects which the “church of God” has in view: we regret, for the sake of the “Synod,” that any of its members regard as “unchurchly” such high and noble aims.

Before we dismiss this matter, however, we wish to set the Lutheran church right before our readers. This was not the action, nor is it the opinion, of the Evangelical Lutheran *Church*. Nor was it even the act of this “Synod,” but of a *minority* of its members. Advantage was taken of the absence of a majority, as we are assured, to adopt and publish so disreputable and “unchurchly” a manifesto ; and neither the church nor the majority of the “Synod” should suffer for the indiscreet, unwise, and “unchurchly” conduct of a few of its bigoted members.

We have a high respect for the genuine followers of Martin Luther. Who does not love the name and revere the memory of that great and good man? In the darkest period of the last eighteen hundred years, when the civilized world was bending in homage at the feet of the pontiff ; when, from the altar to the throne, all were bowing submissively to the haughty pretensions of an assumed vicegerent of God, —Luther, the learned and pious and heroic Luther, dared to do right and utter the truth! Alone and single-banded he braved the whole power of Rome. With almost none to encourage or sustain him, he ventured to bring the Bible out from the rubbish of the University, unclasp its iron bands, and tell the world to read it. On his own responsibility, and in the fear of God, he gave utterance to those great truths which streamed like rays of sunshine through the darkness of earth, and shook to its foundations that temple of ignorance, superstition and cruelty, which had stood unmoved for a thousand years! Denying the supremacy of the priesthood, he declared them but “servants of the church;” and daring the displeasure of crowned legitimacy, he ventured his freedom and his life in behalf of free principles and the rights of humanity. His name should ever be a household word, and his piety and zeal objects of emulation by every lover of the Bible.

Hail, noble old German! Thy name is remembered, and thy stern virtues admired, wherever freedom is cherished or God is feared. Thou art now beyond the reach of bulls and inquisitions : thou hast

put on thy coronet in the company of patriarchs and prophets. Glorious Luther!

Some of his followers are worthy of their leader ; for some of the most pious, zealous, faithful, pure-minded ministers we are acquainted with, are connected with the Evangelical Lutheran Church. And among the most exemplary, kind-hearted, true and trusty Freemasons on our list of friends, are some of those very ministers. A few of their associates in the Synod may consider their conduct "un-churchly," and pronounce against them an anathema ; but their "record is on high," and God will do all things well.

ST. JOHN'S DAY IN CINCINNATI.

DECEMBER 27TH, 1854.

We really had a fine oldfashioned gathering of the Craft in this city, on St. John's day, 27th of December last. Our Lodges in this city elect their officers in November or December, and usually all meet together to be installed. This year it was concluded to have it public, and invite the friends and families of the members.

Bro. Bartlett, President of the Commercial College, who has leased the public Hall and adjacent rooms of the masonic buildings, kindly tendered the use of the large and beautiful Hall for the occasion. We will remark, in passing, that this Hall, for public meetings, lectures, concerts, &c. has certainly no superior in the city. It has been most tastefully and beautifully fitted up, and handsomely adorned. At one end is a spacious platform, and at the other a place for an orchestra. It is also easy of access, both from Third and Walnut streets. No room in the city is better adapted for public use, and on the evening of the 27th, was filled to its utmost capacity with a happy throng of brethren and

"Mason's wives and Masons' bairns."

The seats were all handsomely arranged, and every thing put in complete order for the occasion, by our active and efficient Tyler, Bro. Covert. A semi-circle of seats, sufficient to accommodate all the officers of the several Lodges, was arranged in front of the platform. Within this semi-circle was another for the officers of the two Chapters. The fine choir attached to *Union Chapel*, who have on several former occasions come to our assistance, kindly consented to furnish music for the Installation. They were arranged on the plat-

form, with an elegant Melodeon kindly loaned for the evening by Murch & White, the great Piano dealers on Fourth street. There were also on the platform, Comp. Jacob Graff, P. G. H. P. of the Grand Chapter of Ohio, and W. B. Dodds, Esq. the present Grand Master of the Grand Lodge of Ohio. Our old friend Bro. Young, acted as Chaplain, the venerable Bro. William Burke, who had been selected as Chaplain, being too feeble to attend. He is now eighty-six years old, and perhaps the oldest minister in the West. We also noticed on the stand, the venerable Col. John Johnston, about eighty years of age. He is perhaps the oldest Mason in the West, having been initiated in 1795. He was Secretary of a Lodge in Philadelphia at the time of the death of General Washington, and marched in procession with his Lodge at the funeral services. This aged veteran is now an active member of McMillan Lodge, No. 141, and when in the city is rarely absent from its stated meetings. Col. Copelen, of this city, an old and faithful brother, and perhaps one or two others, also had seats assigned them on the stand.

The ceremonies were commenced by the choir singing that beautiful and appropriate hymn, beginning with—

“Unto Thee, great God! belong
Mystic Rites and sacred song.”

A prayer was then offered by the Chaplain, after which the Mark Master's Song was sung. Comp. Graff, as P. G. H. Priest, next proceeded to instal the officers elect of the two Chapters, Comp. Dodds acting as Deputy. To those who have seen Bro. Graff officiate, we need not say he acquitted himself WELL—he never does otherwise.

After the Chapters were installed, it was announced that a song had been written by Mrs. Dufour, of Washington City, appropriate to the occasion of this family gathering, and that two young ladies of the choir had, at the earnest solicitation of a friend, consented to sing it. We give the song in full, and our readers will agree with us that it does equal honor to the head and heart of the amiable and talented authoress. Nothing could be more appropriate for an occasion of this kind, when all the Craft had come home and gathered around the hearthstone of “the old Lodge,” to ask a parent's blessing and exchange fraternal greetings. The song is denominated

THE OLD ROOF-TREE.

We have gathered once more 'neath the roof-tree,
So dear to our earlier years ;
We are sitting around the old hearth-stone,
Where first mingled sunshine and tears.

The wind as of yore, too, is wailing,
 Through boughs of the old linden tree,
 That waves near the lonely bay window
 Which looks on the wild moaning sea.

The form of our dear aged father,
 Reclines in the same ancient chair,
 Round which we, at evening and morning,
 Bowed humbly to ask Heaven's care.
 The same gentle smile, too, is beaming,
 From the depths of a loved mother's eye ;
 No shadow of years yet has darkened
 The sun of the old homestead sky.

We have gathered once more 'neath the roof-tree,
 The sisters and brothers of yore ;
 We've wander'd o'er earth and the ocean,
 But home we have gathered once more.
 Our dear household chain is unbroken,
 Nor severed one link of its love :
 We cherish the fond hope—together
 To wear it unbroken above.

The young ladies acquitted themselves handsomely in the execution of their task, and when they sat down were enthusiastically cheered by the immense audience that filled the Hall.

The next in order was the installation of the officers of the several Lodges, which was performed by our M. W. Grand Master, W. B. Dodds, Esq. in his accustomed excellent and impressive manner,—Bro. Jacob Graff serving as Deputy for the occasion.

After the installation, the choir favored us with that beautiful masonic ode, written by Mrs. Bolton some years since, and published in a former number of the Review,—

“Brothers rejoice ! for our task is completed,” &c.

The music of this piece is of a superior character, and the choir gave it in their best style. The Benediction was then pronounced by the Chaplain, and the audience dismissed.

During the evening it was proposed to take up a collection for the poor of the city, which was promptly responded to ; and furthermore, a committee was appointed to wait on the brethren of the city and solicit a “ new year's gift” for this praise-worthy object. We have nodoubt that a fine collection has been made, and that many a destitute family will be made happy with the thank-offerings presented on that occasion.

After the services were over, the masonic apartments of the building were thrown open; and the brethren and *sisters* took a pleasant stroll through them, much to their satisfaction. Altogether, it was one of the most pleasant re-unions we have witnessed for a long while. Every one seemed to be happy; warm and friendly greetings were exchanged, and the cords of fraternal affection were drawn more closely than ever. So passed the 27th in Cincinnati.

[ED. REVIEW.]

TRAVEL ON A NEW ROUTE.

KNOXVILLE, Tenn., Dec. 10th, 1854.

BRO. MOORE:—I promised, on leaving Cincinnati, to write you and give some account of the country. On leaving Covington I went by the rail road to Lexington; this road is doing a fine business, and is well managed under the vigilant superintendence of J. M. Doherty, Esq. to whom I am under obligations. There are twelve stopping places on the road, and some advances making to build towns at the various depots. The road is tolerably crooked, but there is the utmost safety, from the watchful care of its excellent conductor.

From Lexington I came to Crab Orchard, a distance of 42 miles; it rained all the time, and a seat outside made it anything but comfortable. Crab Orchard is the borders of civilization as far as regards roads. On inquiring for a passage to Cumberland gap, I was told that probably the stage would be here in a day or two.

Bro. Dishman, of Barboursville, was a passenger to this point; he hired a conveyance to that place, which is 62 miles from Crab Orchard, and I had the pleasure of accompanying him, for the stage fare only. Bro. Dishman, I believe, attends to the East.

Between the above places the country is very hilly and thinly settled. say one house in every mile; it would make one of the finest places in the world for vineyards, but agriculture is sadly neglected; the houses are nothing better than barns,—and while they invariably keep good fires, the cold air that is continually passing through keeps a man freezing on one side while he is warming on the other. The road is in a miserable state, nothing to meet the eye but hills, and occasionally an enclosure, or some bold hunter on horseback with his splendid rifle, and as well prepared to take a deadly aim at the deer as any of the present great parties who are engaged in deadly strife in Europe.

Waited two days at Barboursville ; no stage ; driver in jail for robbing the mail ; stage broke, and all hands connected with forwarding the mail, drunk. Through the kindness of Mr. Eve, landlord, I started on horseback for the Gap, distant from Barboursville 30 miles ; for the first ten miles the country is hilly, part of the road lies on the margin of the Cumberland river ; after crossing the river, then hills, and, oh such hills :—this part of the road I traveled at night on horseback, in company with the mail carrier ;—the moon shone bright, and there stood those hills of coal and minerals, in all their native magnificence, not a sound of a leaf or bird or waterfall: oh what awful stillness, as if nature had finished her work and lay asleep. What a contemplation ! how it shows the littleness of man before the great I AM, who made all things.

Arrived at the Gap, the summit and dividing line of Tennessee, Kentucky, and Virginia, weary and impressed with the awful silence, went to rest comfortably at the inn kept by Mr. Brittain, who is king here; remained here two days, and started on horseback for Bean Station, distant 30 miles: the country on this side is not so hilly, but the land is not so rich for agricultural purposes as Kentucky. From Bean Station to this place is 42 miles, a good stage road. I traveled at night, and cannot tell much of the country.

Knoxville contains 5000 inhabitants; fine churches ; all is speculation here in regard to mineral, coal, copper, zinc, &c. When the railroads are completed it will be a desirable residence ; in proximity to the mountains, it is always cool.

Fraternally yours,

J. D.

PRACTICAL MASONRY.

A few years ago there lived in the county of Essex, England, a clergyman named Hewlett. He died of malaria, after enduring many troubles. His wife died of consumption, about three months before him, and nine orphan children were left without a shilling to provide for them. There was a Lodge near. Its members convened and took the case into consideration. Before they separated, nine brothers agreed each to take a child to his home. This is what is meant by the *practical* duties of Masonry. Those brethren were workmen, with hearts and hands both willing and upright. An hour's discourse could not more fully explain this principle, nor more impressively enforce this duty.

"ICE-VOICES."

ON READING DR. KANE'S ACCOUNT OF THE U. S. GRINNELL EXPEDITION.

BY MRS. A. L. RUTER DUFOUR.

Voices mystic, strange icè-voices,
Of the frozen polar sea,
Will you not reveal unto us,
All the fearful mystery,
Of the brave and noble *Franklin*,
With the mariners so bold;
Why they linger in those regions,
Full of peril, night and cold?
Do they slumber in the caverns,
Near to Earth's mysterious pole,
Many fathoms down in darkness,
Where the wildest billows roll?
Why not, mid your sad complainings,
Full of wrath and noise and fear,
Tell us of those long-lost sailors,
Sought for many an anxious year?
What strong power their limbs has fettered—
What the record of their fate:
Who can break the spell that binds them!
All the fearful tale relate.
Speak, oh ever-wailing voices,
Let your giant bergs unfold;
Where our long-sought friends are hidden—
In what prison dark and cold?
Why does gallant *Kane*, too, linger,
Who so patient night and day,
Failed to bring those cherished *Brothers*
From their long and dreary way.
God protect the lonely wanderers,
On that bleak and desert Sea,—
Oh, ye mournful wailing voices—
Break the fearful mystery.

The penny a day referred to in the Mark degree, was the Roman *denarius*, equal to about twelve and a half cents.

LETTER FROM A RETIRED BROTHER.

BRO. MOORE :—I have been thinking of late much about the deep and impressive significancy of a **SQUARE**. It is one of the leading emblems used in our Order, and is not only indispensable in the operations of practical masonry, and other mechanical pursuits requiring accuracy of workmanship, but its significancy in moral instruction is of that substantial and impressive character, which is essential to success. Of all our emblems it is the chief: in all our rehearsals it is named first: it stands at the head of the list, and next in importance to the great book of God. And why? I wish, Bro. Moore, I could tell your readers the wonderful properties of the square, or repeat to them its lessons of priceless wisdom.

A square is an angle of ninety degrees, or the fourth part of a circle. It is an instrument, "which consists essentially in having at least one straight edge at right angles to another." In mechanical labors it is used for the purpose of testing the accuracy of angles and ascertaining their completeness, or the fitness of parts to fill their places in the whole. As, whether timber or stone is square, and therefore prepared to be put into the building.

As used in a Lodge, at least when I was younger, and actively engaged in the mystic labors, and familiar with the terms in use, it means *truth* and *virtue*. It represents truth—absolute, unerring, eternal truth. And as such, is applied to the moral workmanship of the Craft, to test its accuracy and fitness. If it will not endure the application of the square, then it is not good work, and must be rejected; nor is he who performed it a good workman. He is not yet a Master, but only an Apprentice, or at most a Fellow Craft. He cannot, or does not, make work which will stand an examination by the square,—by truth, and hence his education is incomplete.

Masonry teaches us to subdue the passions, to conquer our appetites, do justly to all men, and obey the commands of the Master—God. Until we can do all this, our work is not square, and we should be continued in our apprenticeship. The practice of advancing an Apprentice to the position of a F. C., whose business is to *test* the work, and who are presumed to be proficient themselves, is a practice ruinous to the best interests of the members, and not at all creditable to the professions we make.

But to make men Masters whose work is neither a square nor an oblong, but only fitted to be cast among the rubbish, is to depart essentially and fatally from the precepts of the fathers. What does that degenerate imply? That the candidate has learned to handle the ax, chisel,

or mallet, or all of them? No, but that they have produced perfect specimens of work ; and not only so, but that they are able to apply the required tests, and tell when work is perfect. The rough corners of the native ashlar must be removed ; profanity, falsehood, intemperance, and every moral deformity which disfigures the moral character must be removed, and the heart, disposition, tempers, life, affections—all so chastened, subdued, and elevated, that they will endure the application of the square—truth—*divine truth*. Then, and not until then, according to the genius of Masonry, should the tyro be advanced to honors or distinctions.

Truth is unbending—unchangeable—eternal. It is the same to-day that it was when our ancient brethren were toiling in the mountains of Lebanon, or placing the cape-stone upon the glorious edifice in Jerusalem. “ Fear God and keep his commandments,” is a perpetual rule of human action. And human action that will not abide the test of *that* square, will not be suitable for the spiritual temple in the heavens.

The square, in masonic language, is also synonymous with *virtue*—“ the square of truth and virtue.” Human action must be directed by these ; human character must be formed by them. To be *truthful* and *virtuous*,—this should be, *must* be, the aim of every faithful and upright Mason.

I fear, Bro. Moore, our work is not finished with reference to the square ; nor is that instrument applied to it as it should be. We go too fast ; we hurry things ; don't wait and watch and try. *Any* thing will do, if it only bear an outside polish, whether square or not. I fear, unless we are careful, our structure will begin to lean,—perhaps totter—it may be, fall, unless we are more careful in preparing the material.

Your old friend,

H—K.

VISIT TO McMILLAN'S GRAVE.

FROM THE EDITOR TO HIS OLD ARM CHAIR.

Ever since I knew any thing about the Craft in Cincinnati, I have heard the name of McMillan mentioned as a household word in the masonic family. I knew that he died in the early part of the present century, honored for his talents and virtues, and beloved for his many amiable and excellent qualities. I knew that in his “ last will and testament” he had bequeathed to N. C. Harmony Lodge, No. 2, the lot on the corner of Third and Walnut streets, on which has since been erected our large and commodious Masonic Hall, thus providing a home for the Craft in all future time, and laying the foundation of

VOL. XII.—19

one of the largest charities in the State of Ohio. I knew, also, that some years ago the Lodge, so enriched by his bounty, had erected a Monument over his grave, and in masonic form and with solemn ceremonies, had consecrated it to his memory. I knew all this, but, strange as it may appear, not until very recently did I know precisely *where* he was buried, nor until this beautiful December day, 1854, had I seen the Monument which filial gratitude and fraternal love had placed above his grave. *Why* it had never occupied my thoughts, or been a subject of inquiry with me, I cannot say.

I think it highly probable that but few of the present generation of Masons in Cincinnati know where sleeps their benefactor, or have ever made a pilgrimage to his tomb. Though familiar with his name and deeds, and daily in sight of the property he bequeathed to the Order, they rarely enquire where he rests. So passes the world. The fathers die and are buried : their deeds live after them, but their graves are forgotten. The human mind is prone to anticipate,—to revel in the future,—to look onward ; while the past, with its precious memories, its instructive reminiscences, its examples of self-denying heroism and unobtrusive goodness, is forgotten or neglected.

Riding out with a friend on the Reading road, a few months since, a casual remark elicited the fact that I was within a few hundred yards of the tomb of McMillan, and I determined to avail myself of the earliest leisure to visit his grave, that I might notice its situation, condition, and aspects.

The morning is one as bright and beautiful as ever a December brought. A fine white frost is on tree and fence and field. The sky is without a cloud ; the air is calm and pure and bracing. A slight smoky haze, like the lingering remains of our "Indian summer," mellows the splendors of the sun, and begets a dreamy quiet in the mind, fitting it for a visit to the shrine of departed goodness.

In company with a friend—an artist whom I had engaged to sketch for me—I rode out to this retired and beautiful spot, that I might, by personal inspection, describe the place where he rests ; and from the very shadow of his monument, repeat the story of his life and record afresh his virtues. His name should not be forgotten ; his memory should be warmly cherished ; and the Craft of the present day should be familiar with the history and character of one to whom they are so deeply indebted. Let me first recal, in brief, the story of his eventful life.

WILLIAM McMILLAN was born near Abingdon, Virginia, in the year 1760. His father was, most probably, an emigrant from Ireland, the land of eloquence and poetry,—of warm and generous

hearts. William was the second of nine children, and was brought up on a farm, engaged in honest industry, and schooled in the practical virtues. His father was "a man of character, equally decided and unspotted," and taught his children the virtues of "industry, frankness, honesty, and firmness;" thus training them for active and useful life. As William approached to manhood, he determined to acquire, if possible, a liberal education, and thus be better fitted to take his place among the active minds around him, and to act well his part upon the great theater of life, upon which he was about to enter. His mind had been nurtured to vigorous thought, and his heart schooled in all those moral virtues which lie at the foundation of all that is valuable in human character. Inheriting the generous and noble impulses of his "father land," and with "a sound mind in a sound body," he determined to prepare for whatever path in life Providence might open before him.

With these purposes and thus qualified, Mr. McMillan entered the university of William and Mary, in Virginia. Here he quietly but diligently pursued his studies, enriching his mind with the acquisition of valuable knowledge, and at the same time imbibing those great sentiments of human freedom which the popular topics of the day was so well calculated to impress upon the mind of the enthusiastic student. He continued to act well his part, until he had passed through the ordeal of college life, and graduated with honor.

He left the University at the commencement of the Revolution; and from that time until 1789, he occupied himself in study and in agricultural pursuits; apparently undecided as to where he should locate, or in what field of enterprise should enter for the labors of a life-time.

About this time the West attracted his attention. John Cleves Symmes had purchased a large tract of land in southwestern Ohio, and emigrants were rapidly flocking to the new settlement. In company with some of the first emigrants, he came to this region, and determined to make it his home. Shortly after his arrival he purchased a large tract of land just north of the city, and settled down as a farmer. But such a man, in the then condition of society, could not long remain in the quiet pursuits of agriculture. At the age of thirty, with a mind stored with useful knowledge, a noble and generous heart, and every manly quality, he was soon marked for a wider usefulness. He was, consequently, soon elected a magistrate, and not long after promoted to the bench, where he was highly respected for his judicial qualifications.

Having served a period in these public stations, he resigned and

commenced practice at the bar, where he soon won a reputation for untiring industry, legal skill, and untainted integrity. In 1799 he was elected to the Territorial Legislature, and on the 6th of November, 1800, the Legislature elected him to Congress. He discharged his duties to the satisfaction of his constituents, and was very soon appointed District Attorney for Ohio. He occupied an eminent position at the bar, but his declining health soon compelled him to resign his station and his labors, and retire to the quiet pursuits of his farm. In 1804 he died. He had been married, but left no children.

Such is a rapid sketch of the life and labors of Bro. William McMillan. We now turn to his masonic relations.

His petition for initiation was filed in what was then Nova Cesarea Lodge, No. 10, (now N. C. Harmony Lodge, No. 2, in this city,) on the 4th of March, 1795. On the 8th of the following April, he was initiated; received the F. C. degree on the 29th of the same month; and on the 17th of June following, he was raised to the degree of Master.

Bro. McMillan seems to have been a diligent student of Masonry, and by his zeal for the interests of the Order, and his attention to his masonic duties, soon won for himself a prominence in the Lodge. On the 5th of December, 1798, he was elected to the office of Junior Warden, to which office he was re-elected in December, 1799. His public business, probably, interfering, he no longer appears as an officer of the Lodge, but was warmly devoted to its welfare until he died in May, 1804. The Lodge was convened in special session on the 17th of May, 1804, on the occasion of his death, but the members "were prevented, by unforeseen occurrences," from attending his funeral in a body; but they expressed their deep "regret" at his loss, and resolved "that the furniture of their Lodge be dressed in mourning until their next anniversary meeting."

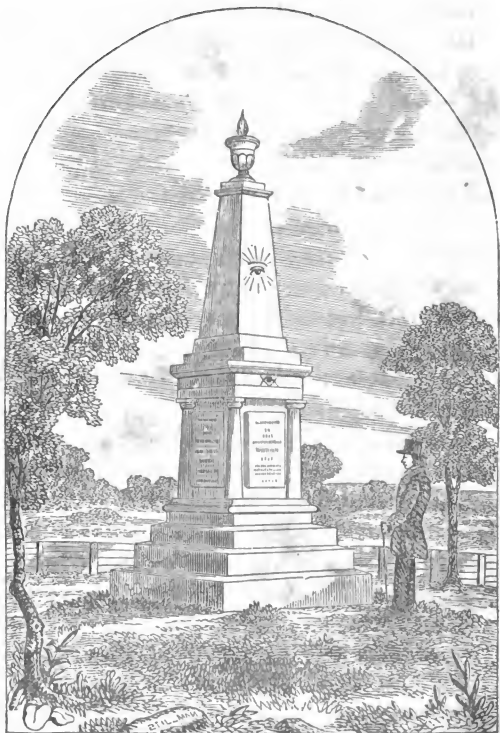
Bro. McMillan was buried, as directed by himself, in the family burying ground on his farm, about two miles north of the city. His grave is on an elevated spot of ground, a few hundred yards west of the Lebanon road, from which a very extensive view is afforded of the hills and valleys of the surrounding country.

By his last will and testament, he bequeathed "to Nova Cesarea Harmony Lodge of Freemasons in Cincinnati," the lot of ground on the northeast corner of Third and Walnut streets, in this city, being one hundred and ninety-eight feet on Third street by ninety-nine on Walnut street; "to be held in trust by the Master and Wardens of the said Lodge, and their successors forever, in fee, and for the use and benefit of the same Lodge." On this lot has been erected the

large masonic buildings, and being situated in the very center of business, the property has become exceedingly valuable.

At a meeting of N. C. Harmony Lodge, No. 2, on the 4th of February, 1835, it was resolved "to erect a suitable Monument over the grave of our Brother William McMillan, dec'd., with appropriate inscriptions thereon," and a committee was appointed to carry this resolution into effect. This duty was performed, and on the 28th of October, 1837, the Monument was solemnly dedicated according to masonic usage. By invitation of N. C. Harmony Lodge, a special Grand Lodge was convened, Bro. Elam P. Langdon officiating as G. Master by proxy. A procession was formed and proceeded to the grave, where the ceremonies were appropriately performed, and a eulogy on the deceased pronounced by William M. Corry, Esq.

The monument is built of grey free-stone, in the pseudo Doric Order, supporting an obelisk surmounted by a Grecian Urn. It rests on three pedestals, or steps, in accordance with the order of Freemasonry. On the upper course of steps is a moulded base supporting the die, which has attached to it four prismatic columns with their capitals, (one at each corner,) which support a neat entablature and blocking course.



On the blocking course stands the frustrum of a square Pyramid, having a base and cap, surmounted by a Grecian Urn, handsomely embossed with water leaves, and finished at top with a flame. The height of the Monument above the mound is 17 feet 6 inches ; its diameter at die 3 feet.

Its circumference at first course of steps is 26 feet. Our friend Stillman, the artist, has given our readers an excellent view of the design and finish.

On the east and principal front, the square, compasses, and letter G. are carved on the frieze of the entablature. On the center of the Obelisk is carved the All-seeing Eye, surrounded with rays representing a halo of glory ; and on this panel of the die is engraved the following inscription:

In memory of WILLIAM McMILLAN : born in Virginia, A. D. 1760 ; died in Ohio, A. D. 1804, aged 44 years. Gifted with a superior genius improved by education, he was great but not ostentacious, inflexible, kind, ardent, just, steadfast in friendship, and upright in all the walks of personal and social duty. A citizen and patriot, who adorned his age, and left us a precious legacy in his example.

On the north front is the following inscription :

A pioneer of the West, he emigrated to Fort Washington, now Cincinnati, A. D. 1787, where he bore a conspicuous part in the establishment of those civil institutions, under which he became successively distinguished at the BAR, on the BENCH, and in the LOCAL and NATIONAL COUNCILS of our COUNTRY.

On the west front is the following : A member of the first Legislative Assembly of the Northwestern Territory, A. D. 1799, and a delegate to Congress in 1801, when, having declined a re-election, he retired while yet in the meridian of professional and political life, devoting himself to the cultivation of his farm, the acquisition of knowledge, and the exercise of every virtue. He lived beloved, and died in hope of immortality.

The following is inscribed on the south front :

The members of NOVA CESAREA HARMONY LODGE, No. 2, in the CITY OF CINCINNATI, which he aided to establish, and enriched by his last Will and Testament, to evince their gratitude for his services, and to commemorate the exalted character of their departed BROTHER, have erected this MONUMENT over his remains, ANNO LUCIS, 5837.

The following is a *fac simile* of his autograph, being his signature to the first By-laws adopted by N. C. Harmony Lodge.



We have thus recorded what was important to preserve the memory of a great and good man,—a man whose deeds will go down to future generations associated with the holiest sympathies of human nature ;

whose name will float on a thousand streams of benevolence, as they go out to cheer the distressed and supply the wants of the suffering, to the end of time.

THE BETTER WORK.

BY THE EDITOR.

Masons are called "moral builders," because their labor tends to moral improvement and the social elevation of man. In our rituals we declare emphatically that, as "free and accepted Masons," a "nobler and more glorious purpose" than squaring stones and hewing timbers is ours,—that of fitting our immortal natures "for that spiritual building, that house not made with hands, eternal in the heavens." This, indeed, may be called a "noble and glorious purpose;" worthy the highest efforts of every candidate for immortality.

It is said that the construction of the pyramids of Egypt employed the labor of a hundred thousand men for many years, and this force directed by the mightiest genius and most skilful artizans which the nation and the times could afford. And yet after all, it was merely to furnish a tomb for a dead King! How much nobler is our aim, and how much more enduring will be our workmanship. The true glory and greatness of a deed, is to be estimated by the good accomplished, or the ultimate object aimed at. Measured by this rule, then, the Craftsman who, by a wise application of symbolic instruments, prepares his heart to become the "temple of the living God," is doing an infinitely greater work than all the Craftsmen assembled on the banks of the Nile. The pyramids are only temples for the dead; we build one for the living. They were but mausoleums in which the bones of the mighty dead might repose in imperial magnificence; *our* work is to erect a structure which shall serve as the dwelling place of the God of Israel for ever and ever. The pyramids will gradually, but surely, decay and crumble to dust again: though they have resisted the wear of forty centuries, yet their destruction will be sure; and when commenced, will proceed with a constantly accelerated speed, until "not one stone shall be left upon another." But who shall count the years of immortality—the life time of the soul which is "fitted" for its place in the heavens!

Immortality! What a world of meaning there is in that word. Who can define its outlines, or fathom its depths, or measure its journey? It is a stream which grows broader and deeper the farther it flows: an angel's eye cannot measure its length, nor an angel's wing travel to its

bounds. When the pyramids have crumbled to sand, and that sand been scattered by the desert winds, and the glory and greatness of Egypt shall be forgotten, and her old renown be remembered, if at all, only on the records of eternity, *then* will the immortal be pluming its wings for loftier flights,—then will the mind be but beginning its career of glorious development. It is a fountain whose sources are in the Infinite, and whose placid waves flow on forever; a spring time that shall bloom with eternal verdure; a day which has no need of the sun to measure or enlighten it, and no night or darkness to succeed it. Immortality! who can fully grasp the idea! The mind staggers under an effort to comprehend its unwasting future. And yet to *fit that mind for that future* is acknowledged to be one essential object of masonic labor. What a work! How shall we perform it properly!

“The builder,” says Dr. Cumming, “builds for a century; we for eternity. The painter paints for a generation; we for everlasting years. The poet sings for an age; we for unending ages.” With how *much* care, then, should we use the gavel and apply the square, and see that the work allotted us is *well* done. Is a tear wrung from the heart of sorrow, and shall we not wipe it away? Is there a crushed and bleeding heart, and shall we not bind it up and pour on it the oil of consolation? Does lonely widowhood or desolate orphanage demand sympathy and friendship and protection? Shall not Masonry furnish them friends, and her resources supply their wants, and her boundless sympathies embrace them in its folds? These are works that shall endure: these are monuments that shall not crumble with the lapse of centuries, for God will remember and preserve them.

The culture of the moral faculties; the training of these germs of immortality towards the Infinite; the preparation of humanity to put on and wear its coronet, and mingle with its elder brotherhood, in the city “not made with hands”—oh, this is the noblest labor, and such as angels well might covet. The writer already quoted, says, “In my humble judgment, the poorest parish school in our land, with no other ornaments than the dew-drops of the morning to gild it, and the sun-beams to shine upon it, is a nobler spectacle than the loftiest cathedral, with its spires glistening in the setting and rising suns of a thousand years.” And that great man was right. Training the moral powers for their nobler destiny, is a mightier and grander work than building pyramids or founding empires. You estimate the one by its present aspects; you measure the other by its unlimited capacities and its everlasting duration. A noble work, is this of Free and Accepted Masons!

If the culture of one mind be so vast and valuable a work, how shall we estimate the labor demanded at the hands of our philanthropic bro-

therhood? Look around us here in this great land of freedom, where humanity has almost assumed a new type, and where its mightiest capacities find room for expansion. Though "a wheel within a wheel," yet we are an integral of the great mass, and have a common interest with those around us. Nay, more: if pure and genuine patriotism should be nurtured in any society, it should be in that which gave to America the Father of his Country. If science and sound philosophy should be cherished any where, it should be among those who boast of a Franklin among their numbers. If an unselfish benevolence should be cultivated among any associations, it should be in that on whose roll of illustrious members stands the name of Lafayette. If sound learning and incorruptible integrity should be impressed upon the affections of any society, they should be in that which boasts of a Marshall among its immortal names. If goodness and purity should be sought for their own sakes, the example of him of Patmos should stimulate *every* Mason to copy his example.

If the population of our country continue to increase for forty years more, in the same ratio of the last forty years, there will be one hundred millions of human beings within the boundaries of this nation! What a power for weal or wo! With truth and virtue engraven upon its heart, its capacity for good will be beyond conception: and the mind staggers at its capabilities for evil, if the reverse be its character. Here is a work for Masonry; to polish and fit these rough materials for a structure, such as earth has never seen. Shall we lay our hand upon this mighty mass, and leave its impress there? Shall we help to make America the glory of nations, and the "joy of the whole earth?" Shall humanity here assume its true character, and reveal all its excellencies? Shall we direct the streamlets that will produce a refreshing verdure wherever they wander, until on their green and flowery banks men shall learn to appreciate truth and goodness, and each one hail his fellow as brother?

We must do this, or be recreant to our principles: we must do this ere Masonry shall have accomplished its mission. Knowledge, pure, refining, elevating knowledge, must flow through the land; and so accessible that *every one* may drink of its limpid streams. Truth must go along as its attendant luminary, to enlighten its path and attract to it the dark untutored mind. It must be God's truth; not the dogmas of the priesthood nor the creed of the bigot; but the "GREAT LIGHT," shedding its refulgent rays into every dark corner, and lighting up our hemisphere with a glory borrowed from a brighter world. The school house should be every where, where mind needs to be cultivated and humanity exalted: and the Bible should be every where, for every where it is needed.

Masonry should act no subordinate part in the great work of the world's redemption. *Her* banner should be near the van, in that triumph-procession which is to gather humanity from its wilderness, and restore it to paradise and God. Her hosts, with their mystic implements of mighty influence, should be where the labor is to be done, the material prepared, and the noble structure completed which shall reflect the glory of God, and resound with the jubilant strains of regenerated and immortal man. *Masonry, thy work is not yet "completed."*

LIFE—ITS OBJECT—ITS DUTIES.

"I slept, and dreamed that life was beauty;
 I woke and found that life was duty,—
 Was then thy dream a shadowy lie?
 Toil on, sad heart, courageously,
 And thou shalt find that dream to be
 A noon-day light and truth to thee."

It is a somewhat trite remark that we need the experience of a lifetime, to teach us just how to live. We seem so little to understand the great purposes of our being; the real design for which we were created, that we mistake continually, and in pursuing the *ignis fatuus* of our own disordered imaginations, we find but a mocking shadow within our grasp. We make another effort, and with a like result, and so life wears away in mistaken experiments, and we sit down in sorrow or anger, to sigh over the long array of disappointed expectations. Why have we not better succeeded? Our self-love answers, circumstances have been in fault,—justice has been tardy, we have not been appreciated,—fortune has been capricious,—spiteful, our *destiny* has been bitter! Others, we fancy are more signally favored; they are born to greatness, or have it thrust upon them in some way; while we are doomed to ignoble obscurity, the blaze of our genius ruthlessly extinguished, the lofty aspirations of our spirits bitterly crushed! Well, *are* these things so, and have we a right thus to complain? This is touching no *new* theme I am aware, but will not even a few familiar thoughts be excused upon a subject which concerns us all so nearly? There seemed such deep significance in the poetical gem quoted above, it has suggested a train of thought difficult to repress.

Is not the first great mistake which we make at the entrance of life, in thinking our grand aim is to be for *ourselves*, to secure our own individual happiness? "Life is beauty" to us, and to catch the sunshine of heaven to illumine *our* pathway, to lure the harmonies of all nature

to our ears; to gather the treasures of all earthly love to our hearts; to win the gold, silver, and precious stones to make a monument to *our* name; to secure place, power, destination,—are not *these* the great secret springs of action? That we should have a certain regard to our own happiness is unquestionably right, but that *self* should be the center of our efforts was never intended. We are all one family, having certain individual interests, it is true; but yet so indissolubly connected by that “mysterious chain, invisible, yet vital,” that we cannot seek to loosen a link without making most sad disorder and suffering.

“Life is beauty,” and often how intensely we feel it so! This glorious earth with all its grandeur and loveliness; its sights and sounds of gladness,—its rich gushing harmonies, and the sweet, spiritual influences breathing about us, do these not make us feel how deeply is existence a blessing; what a boon it is *to live*?

Then, as members of one family, we have interests and responsibilities in common, for life is also “*duty*.” We cannot escape from this, and we should not, if we could, so truly is that duty,

“The star to every wandering bark
That looks on tempests and is never shaken.”

There is for every one a special mission on earth; what is it? For all the innumerable varieties of position, capacity, circumstance, but one brief and comprehensive rule is given, “Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.” Here is no theory, no speculative, abstract question, but a holy practical injunction; and only in its observance can life bring us satisfaction and peace.

Who that read the thrilling and deeply affecting article in a late number of the Review upon the “homeless, destitute, friendless,” but must feel a quickening of life’s pulsations, an eager, impulsive response to such a demand for sympathy and benevolence? Who could resist the desire to seek those poor benighted outcasts, and speak to them a word of kindness, of encouragement;—to throw the sunlight of hope once more about them, and thus redeemed humanity from the bitter reproach of having added *punishment* to penury and misfortune! Who would not wear a lighter heart, and have a happier, prouder consciousness of honoring his own manhood after such an effort? Here, then, is one legitimate field of action, an ample range for the exercise of our energies and interests,—and how sadly misdirected, mistaken must *these* be, should any yield to misanthropy and despondency because to them the unfolding of life’s realities are all so unlike the bright pictures in “fancy’s vision.” Oh, let no one indulge the feeling that all is false because a single anticipation has faded away; that there is no substantial enjoyment because it comes not in the way it was sought,—but with a cheer-

ful faith, trust the disposing of all events to the great All-wise,—*live for others*, and in the exercise of charity, good-will toward all men, the earnest exercise of *duty*, there will be a beauty to life here, which in another world will be made glorious as the stars which shine forever and ever.

When we permit ourselves to look away from our own unsatisfying pursuits, and give broader, more elevated scope to our feelings, the conviction is clear that the narrow bounds of this life can never bring within their reach, the full, perfect realization of all the spirit's longings. These God-given capacities *must* be exercised upon objects worthy of them; the immortal within us, must seek only the Infinite, the Eternal.

Is it not strange then, that we cannot understand life more truly? The right, the rational way seems *so plain*! It is true, that even to the best, the most consistent, the hours of darkness will come—the trial, the temptation, the suffering,—but to them there is a faith to meet all these; the “bow in the cloud” is always visible to their eyes, and the *mysteries* in these dealings by Infinite Wisdom are felt to be just and right. There is a “beauty” in this unquestioning trust which is no “dream;” a beauty which has heaven's own impress, and *who* will not covet it?

MARY.

Athens, December, 1854.

GRAND LODGE OF OHIO.



WE have received a copy of the printed proceedings of the Grand Lodge of Ohio at its last annual session, and its examination has afforded us much satisfaction. The proceedings show that much business was transacted, and that the Order is flourishing to an unexampled degree throughout the jurisdiction. The address of the Grand Master, Bro. Bierce, at the opening of the session, is an intelligent, sensible, business document, full of practical common sense, and breathing a spirit of devotion to the best interests of the Order. We make a few extracts, as worthy of particular notice. It opens with an announcement of the progress of the Craft in the East—its revival and extension in the vicinity of its birth-place.

“Never has the Grand Lodge of Ohio met under more favorable auspices. Under the protection of that Almighty Being, who is ever hieroglyphically represented above the oriental chair, our Order is progressing with a rapidity unknown to former ages. Not only in our

own beloved country, but throughout the world, is the present age marked as the age of Masonry. The Mussulman, long bound down by bigotry, has awakened, and broke the spell, and one of the highest and best of the Ottoman sons is now in England, for the purpose of procuring a Dispensation for a Lodge in Constantinople, and qualifying himself as a teacher to his countrymen. The bigotry of the Turk has heretofore excluded the organization of Lodges in that empire, though most of the enlightened statesmen had received the Degrees in other countries. In the present convulsed state of the eastern world, they have been brought in contact with the more civilized races of France and England, and are now struggling to throw off the shackles of ignorance and bigotry, and adopt the more ennobling principles of the western world. We shall soon hail, not only a sister Lodge in Constantinople, but a sister Grand Lodge of Turkey."

In reference to the continued and rapid spread of Masonry, and the consequent benefits to result, or danger to be apprehended therefrom, the Grand Master remarks :

"Fears have been often expressed that danger was to be apprehended from this increase of numbers and of prosperity. I cannot so look upon it. Masonry is a principle that should be as diffused as the wants of man. If the test is applied, '*is he of good report?*' and no work is accepted but such as will pass the Grand Overseer's square, there is no danger from an accession to our Order, however great. If applicants are first prepared in the heart for the reception of Masonic truth, the mission of Masonry can be better carried out by a large, than a small number of agents. It is not from the increased number that are knocking at our doors for admission that danger is to be apprehended, but from a neglect of using proper discrimination in the reception of candidates. If no one is admitted into the Lodge as a brother, with whom we are unwilling to associate out of it as a gentleman and friend, accessions, however numerous, can never injure the Order. The more numerous, the more diffusive will be the light of Masonic virtue, and the brighter will be its concentrated effulgence."

"This increased popularity of our Order, however, should cause us to place a double guard at our doors, '*to see that none pass but such as are duly qualified.*' Let none enter but such as can satisfy the most scrupulous brother that they are '*unbiased by mercenary motives*'—that those may be rejected, and thrown over among the rubbish, who seek Masonry because it is popular, but would be as ready to renounce it, if popular clamor called for its sacrifice."

"By such discrimination, our Order will stand firm as the everlasting hills, and durable as time. It will be supported by wisdom, strength

and beauty, with the clouded canopy of heaven for a covering. Extending from the East until the West is again lost in the East; and from the North, where the sun can dart no rays, to the Southern pole; its extent should be equalled by Masonic Love and Charity—extensive as the universe, and boundless as the wants of man.”

These timely admonitions should be carefully considered and promptly heeded. There is no danger of having too many “good and true” men; but bad men, designing, unworthy, mercenary men, should by all and every means be refused admission.

The Grand Master advises a revision and re-publication of the proceedings of the Grand Lodge. This, we think, should by all means be done. He remarks:

“I would most respectfully call your attention to the expediency of a revision, and re-publication, in permanent form, of so much of the proceedings of the Grand Lodge of the State of Ohio, since its organization, as are of a general and permanent character. Very few copies of any of the early proceedings are in existence, and none are to be found of the proceedings of several sessions. The original records, which were long supposed to be lost, are now in possession of the Grand Secretary, having been, not long since, discovered and brought to light by a worthy brother. From these the complete record can be obtained. Much of it is of a local or temporary character, and might be omitted, retaining such only as is of a general character, or bears on the principles and landmarks of the Order.”

The pernicious practice of using profane language receives a merited rebuke from the worthy Grand Master. The following case is presented:

“On the 5th of May I received complaint against members of Fayette Lodge, No. 107, and appointed Bro. M. D. Brock my R. W. Deputy to investigate the same. The offenses charged were immorality—principally in swearing—and a want of brotherly love and unity. Bro. Brock ordered charges to be preferred, and, on trial, the accused were found guilty, and sentenced to be reprimanded; which was done by Bro. Brock. Profanity is too common in our Lodges; and I am happy that Bro. Brock has set an example that, I hope, may act as a check on this great and growing evil. It is time that all Masons were taught to live up to the requirements of the moral law, and the spirit of masonic society.”

“It would be well if these sentiments were echoed from every Lodge and every Mason, until the disreputable habit were entirely abandoned. A very proper suggestion is made that a form of By-laws, for the subordinate Lodges, be prepared and approved by the Grand Lodge, that

uniformity may exist in them, and thereby save the Grand Lodge from an immense amount of labor annually. We believe a committee was appointed to prepare such a form, and submit it to the Grand Lodge at its next session.

The Grand Master closes his very interesting communication as follows :

“In closing this communication, and, with the present session, my official connection with the Grand Lodge, I have the pleasing consciousness of restoring the charge entrusted to me, untarnished ; and the ancient landmarks still well-defined. It has been my aim and object, by discipline, to maintain the moral reputation of our Order—that Masonry may not be regarded as a post for characters to lean on that are too rotten to stand alone. Intemperance and profanity I have treated as sins that required reproof, admonition, suspension, or expulsion. If tolerated in our Lodges, we may as well lay aside our claim to the designation of a *moral* institution.”

“To preserve the ancient landmarks, promote the morals and preserve harmony and uniformity, I have devoted over two months of my time in visiting Lodges and attending on the business of the Order, besides what I have spent in my office ;—traveled over twenty-five hundred miles—written over one thousand letters—decided one hundred and nine cases of masonic jurisprudence which were submitted to me—granted seventeen dispensations for new Lodges—and expended over \$200 in money. No one can discharge the duties of Grand Master, properly and efficiently, short of devoting at least two-thirds of his time to that service. There being now two hundred and sixty Lodges in the State, to visit them all would require all his time, and over five thousand miles of travel.”

“Finally, brethren, having discharged the duties entrusted to me to the best of my abilities, I must ask you to charitably attribute any defects in my administration to the head, and not to the heart ; and I shall be happy to aid you, in the choice of my successor, in selecting one, who, with more means at his command than I can control, is willing to devote them to the cause of Masonry, and the consequent good of man.”

About twenty Dispensations for new Lodges were granted during the year, and all, with a very few exceptions, were either continued under Dispensations or received Charters.

The Grand Master discusses at length the long agitated question of non-affiliation, and shows from numerous and high authorities, that the practice is unmasonic, at war with the true principles of Masonry, and should be discontinued. There can be no barrier thrown in the way of one's retiring from Masonry, if he so desires ; but it should be distinctly

understood that when he does so, he leaves behind him all the rights and privileges which he enjoyed as a Mason. A demitted, or non-affiliated Mason, should be an anomaly : he cannot be a "worthy" Mason, without contributing to its funds, if he has means to do so. The report of the committee on this question appeared to recognize this principle, but, we think, did not go quite far enough. It takes time, however, to accomplish a great work,—another year or two will complete it. If we had room we would give the Grand Master's argument on this question *in extenso*, but our brethren will see it in the proceedings, and we hope will maturely consider it.

Bro. Bierce retired from the East of our Grand Lodge with the best wishes and kind regards of his brethren. That his administration was faultless, none will pretend ; and some who stand deservedly high in the Craft differed materially from him in relation to some of his official acts ; but none of us are immaculate—"the best of men have erred," and not until humanity reaches a higher and purer state, will it be exempt from error in judgment. Bro. Bierce did a good work for Masonry,—he is still doing it ; and in his retirement from the labors and responsibilities of office we feel like saying—"God bless him."

[ED. REVIEW.]

WHAT IS A LODGE?

We discussed this question at some length in our last No., and promised something further on another aspect of the case.

A Lodge working under a Dispensation is either a Lodge, or *not* a Lodge : it *must* be one of the two,—it cannot be any thing else. We tried to show, and we think successfully, that if it was a Lodge it *must* have members, for these are the elements which constitute a Lodge. We might as well talk about a nation without citizens or subjects, as to talk about a Lodge without members. If you take away the members from a Lodge, what is left? The Charter, or Dispensation, and furniture : nothing more. A Lodge, then, without members, is simply the furniture and Charter, (or Dispensation,) without any active principle, without vitality, without the power to work—in short, powerless for good or evil.

But the question is asked, may not the Grand Lodge, or Grand Master, authorize a number of the members of another Lodge, or other Lodges, to meet together and confer the degrees of E. A., F. C., and M. M.? We answer emphatically, no, unless they are constituted a Lodge. Can any one, or any number, reveal our mysteries to one not

a Mason, except within a just and legally constituted Lodge? The reader, if he be a Mason, and even the merest tyro in masonic knowledge, will at once answer no. Can the Grand Master authorize him or them to do so? *No*. Can the Grand Lodge give such permit? *No*! It follows then, as a consequence, that masonic degrees cannot be conferred by any man, or any number of men, except it be in a just and legally constituted Lodge. But the brethren to whom a dispensation is granted *do* confer these degrees upon candidates; therefore they are a legally constituted Lodge. Not a *quasi* Lodge, or resembling a Lodge, or partly a Lodge; but a *just and legal Lodge*.

There is another view of the case. The brethren to whom a Dispensation is granted, meet and organize, receive a petition for initiation, accept the candidate, and confer the degrees upon him. Now, suppose we ask that man where he was made a Mason. Every brother knows what his answer will be. It must have been in a Lodge—a just and legally constituted Lodge, or *he* cannot be recognized as a Mason among the “true and trusty” of the Craft.

Once more: Lodges working under Dispensation are constituted such by express words in the Dispensation itself. The petition for a Dispensation usually asks that A. B. C. and their associates may be congregated into a regular Lodge, by the name of ——— Lodge, in the town of ———, &c. When the prayer is granted, the Dispensation runs something like this,—after setting forth the facts, and that they are in accordance with the law, it says, “I have granted, and do by the authority in me vested, hereby grant this my Letter of Dispensation, constituting the said petitioners, and such others as they may masonically associate with them for that purpose, a regular and constitutional Lodge of ANCIENT YORK MASONS, by the name and style of ——— Lodge.” And they are further invested with “full power and authority to assemble together on all proper occasions, as a LEGAL LODGE in,” &c.

It is very singular that such language can be used; that the brethren designated can be authorized to meet as a Lodge, bearing a particular name, and discharge the duties of a Lodge, and yet *not be a Lodge*! If they are not a Lodge, the work they do is illegal; if they are not a Lodge, what are they? It is true, they are not yet a full grown Lodge, no more than a boy is a full grown man. They have not a right to elect officers, formally, for the time of their novitiate is so short that it is not necessary. They are not entitled to a representation in the Grand Lodge; but this is for reasons perfectly obvious to all.

We hold, then, that a Lodge working under Dispensation is, for the time being, a “just and legally constituted Lodge;” that as such it must

have members, or it cannot exist, and that those members cannot, at the same time, be members of any other Lodge.

If this be so, and we think we are correct, then a difference of procedure should obtain in the organization of such Lodges. The authority which grants the Dispensation should be satisfied that the applicants are not only worthy and competent, but that they have withdrawn from the Lodge or Lodges where they held their membership, and that such withdrawal will not destroy or fatally affect the old Lodge or Lodges. We are satisfied that some rule more settled than that which now obtains should be adopted; and that system, not opinion or decision, should govern in these matters. There is too much uncertainty, too little method and rule, in the way these objects are usually accomplished; and it is to be hoped that the evil will be corrected.

We shall probably have something to say, hereafter, in relation to some other opinions which have, by a strange kind of legislation, obtained the force of law; and perhaps something to say about the manner in which masonic law is enacted. It is vastly important, sometimes, to recur to first principles; else we may find ourselves upon the rocks before we are aware. We shall keep the subject in view, and at a future time submit it to farther investigation. [ED. REVIEW.]

THE LOVED AND LOST.

DIED,—Near this city, on the 2d of December last, Bro. AARON G. GANO, in the 57th year of his age. Bro. Gano was an old and highly respected citizen of this city for near half a century, but for the last few years has resided in Hannibal, Mo. He had been a Mason ever since his majority, being admitted in N. C. Harmony Lodge, in 1818. At the time of his death he was a member of St. John's Lodge, in Hannibal. He was a faithful Mason and devout christian, and has passed to his reward—that blissful immortality to which he looked, and for which he lived.

DIED,—At Greencastle, Indiana, on Sunday, 31st of December, 1854, Brother JOHN S. JONES, M. D., a member and Past Master of Spencer Lodge, No. 95, Spencer, Ind. Thus has passed before he had reached his noon of life, a most worthy and faithful brother, and an honorable and useful member of society. His departure is a loss that cannot be repaired; but his friends may be assured that their loss is his gain. His life exhibited those practical virtues which attest the purity of his heart, and form a bright example for his surviving friends and brethren. In respect for his memory the Lodge was put in mourning for thirty days.

DIED,—At St. Augustine, Florida, on the 24th of December last, Bro. R. A. LITTLE, aged 52 years. Our brethren in this city affectionately remember Bro. Little, as he resided among us for several years. He removed to the South, some two years since, on account of his failing health; but more genial climes and brighter suns have failed to prolong his stay on earth. He sleeps in a stranger

land ; but his many virtues, his kindness of heart, and his warm and generous sympathies, will long be remembered by those who knew him.

DIED.—Recently, in Circleville, Ohio, Brother **MATHIAS ROBBINS**, in the 63d year of his age. Bro. R. had been a resident of Pickaway county for fifty years, and a member of Pickaway Lodge, No. 23, for thirty-four years. He died as he lived, a devout man, in sure and certain hope of a glorious immortality. His honesty and integrity had grown to be proverbial, and no man in the State enjoyed a more enviable reputation for every virtue than Bro. Robbins. His death is a great loss to the Lodge, and a greater still to his family : but his will be the gain.

EXPULSIONS.

At a regular communication of Sparta Lodge, No. 126, of Free and Accepted Masons, held in Millersburg, Ohio, Dec. 29, 1854, the following resolutions were unanimously adopted :

WHEREAS, Bro. John M. Shrock, a member of this Lodge, being Treasurer of the county of Holmes in the State of Ohio, about the 5th day of December, 1854, decamped, taking with him the funds belonging to said county which he had received by virtue of his said office, thereby defrauding his fellow citizens, and acting in a manner highly unbecoming a Mason ; there being also five brethren who are liable on his official bond, who, in all probability will lose their all in consequence of his conduct ; this Lodge looking with horror upon his crime, consider that he in consequence thereof has forfeited all claim to the name of Mason and the honor and benefit conferred by it: Therefore

Resolved, That John M. Shrock be, and is hereby expelled from all the rights and benefits of Masonry.

G. LAURIF, Secretary.

EXPULLED.—On the 29th December last, Abner Dolby, by Golden Rule Lodge, No. 16, Knightstown, Indiana.

—, On the 4th of October last, Thomas S. Howell, by Lynchburgh Lodge, No. 178, Lynchburgh, Ohio. Howell has moved west.

OUR FAMILY CIRCLE.

GRAND ENCAMPMENT OF INDIANA.—This body held its first annual session on the 27th of December last, at Lafayette, Indiana. There are now five Encampments in that State, duly organized and at work, and a Dispensation granted to organize another. We spent a week at labor in the Asylum of the first Encampment organized in that State, and we then predicted that the Orders of Christian Knighthood would find a congenial soil in Indiana. This prediction has been fully verified, and we are glad to see the good work progressing.

By a letter from Sir Kt. Hacker, we learn that the friends had a "good time" at their annual meeting ; and they separated greatly strengthened in their attachments to the Christian Orders, and pledging themselves anew to "deeds of charity and pure beneficence."

Every Templar well knows that charity and hospitality are prominent

features of these magnanimous Orders; and we are informed that the delegates to the Grand Encampment discovered these characteristics as prevalent on the Wabash as in older regions. On the evening of the 27th a grand supper was spread in the Hall of the Encampment, and about seventy-six Knights gathered around the festive board. The table was loaded with every delicacy, and in that rich profusion for which the Wabash valley is so celebrated. Good eating, good speeches, good sentiment and good feeling crowned the board, and our chivalric Hoosiers were happy. We very much regret that we could not comply with a courteous and pressing request to be present. We shall take care to be on hand next time.

The following officers were elected to serve for the ensuing year: Henry C. Lawrence, G. M.; Wm. Hacker, D. G. M.; S. D. Bayless, G. G.; L. R. Brownell, G. C. G.; P. G. C. Hunt, G. Tr.; F. King, G. Rec.; Jno. W. Sullivan, G. P.; I. Bartlett, G. S. W.; J. E. Houser, G. J. W.; D. W. Maples, G. S. B.; B. W. Wilson, G. Sd. B.; Chas. Case, G. W.; H. Colestock, G. Sentinel.

The next annual meeting will be held in Fort Wayne, on the 26th of December, 1855.

HARRISON, OHIO.—By invitation we attended at this place on the 30th December, and installed the officers elect of Snow Lodge, No. 193. The invitation we received was to install the officers of Snow Lodge, and *there deliver a public address to the ladies!* Accordingly, after the officers were installed, which took place in the Lodge room, in the presence of the ladies and families of the brethren, the whole procession moved over into Indiana, (the State line runs directly through the town,) to a very comfortable church, where we “talked to the Ladies” for some time on the subject of Masonry. We informed the brethren that the request for us to come was from the *sisters*, and of course our remarks would be directed to them: that as the brethren were not interested they might close their ears, or go to sleep; but from their close attention, we apprehend they listened “for all that.” The ladies heard us patiently, and we trust were instructed and profited.

But our labor was not yet done. The wives and daughters of the Craft had prepared a magnificent dinner for their husbands and fathers, and now the “good things” were to be disposed of. We must remark that there are *two* Lodges in Harrison, one in Ohio and one in Indiana; and *all* the Craft, and their families, had united in this family feast. The dinner, therefore, was spread in the Hall of Harrison Lodge, on the Hoosier side of the line. And it *was* a dinner—such as the united zeal and skill of the ladies of the two States *can* prepare, especially when their *best* friend are bidden to the feast. Three long tables, reaching

the whole length of the Hall, were literally burdened with the best productions of the Buckeye and Hoosier States; and we can assure our readers that the brethren, with their families and invited guests, did ample justice to the chickens, turkeys, hams, pies, &c. &c. so bountifully prepared.

Dinner disposed of, the friends separated until evening, when the Craft were called to labor, and the third degree was conferred upon a candidate in a manner highly creditable to the masonic ability of the officers.

It is proper to remark, that there was a large surplus of provisions, money, groceries, &c. donated for the dinner, which were afterwards distributed by the kind ladies among the poor families of the town. Thus one great object of Masonry, it will be seen, is fully exemplified by the *sisters* of Harrison. With warm and generous hearts, they know how to feel for others, and take pleasure in ministering to the wants of the needy and unfortunate. Noble women—noble work. The officers of Snow Lodge, No. 193, (Ohio) are: M. L. Bonham, W. M.; A. W. Ross, S. W.; Lewis Dare, J. W.; R. A. Keen, Secretary. Stated meetings, Saturday after each full moon. Of Harrison Lodge, No. 17, (Indiana:) Geo. Bowlby, W. M.; H. Isgrigg, S. W.; A. B. Whipple, J. W.; T. H. Cloud, Secretary. Stated meetings, Saturday before each full moon. Altogether, the visit and the occasion were exceedingly pleasant, and will not soon be forgotten by us.

AN IMPOSTOR.—We see it stated that a man who calls himself DAVID HOLT, and who says he is a member of Newark Lodge, No. 7, Newark, New Jersey, has been visiting our friends in Lexington, Ky., and testing their liberality. "He is a German by birth, light complexion, fair hair, and wears considerable beard on his face." Bro. James C. Ogden, W. M. of Newark Lodge, No. 7, says that "no such person belongs to Newark," or any other Lodge in that city, and adds, "moreover, Newark Lodge members generally carry money with them when they travel, but should they lose their pocket books, they can telegraph home and get all they need."

We advise our friends in the West to be on the look out for this Holt.

AURORA LODGE, No. 48, Portsmouth, Ohio. This old and highly respectable Lodge is still at work, as vigorous and active in good works as ever. It has many zealous and faithful members who are an honor to the Craft, and who by their deeds furnish a beautiful exemplification of the tenets of Masonry. The officers for the present year, are A. C. Davis, W. M.; H. Hall, S. W.; A. P. Waterhouse, J. W.; ———, Secretary. Stated meeting, Monday on or before each full moon.

HAYDON HALL, O. Ter. September 22d, 1854.

BRO. MOORE:—When the Brethren of Jennings Lodge, No. 9, subscribed for the *Review*, I used my influence to procure subscribers, (and I intend to continue so to do.) I then said, I was going to write you a letter, requesting you, (as I now do,) to consider me PERPETUALLY a subscriber for the *Review*! I esteem the *Review* the highest of any masonic publication I have ever read, and my family is equally as fond of reading it as I am. As soon as it makes its welcome appearance, all hands endeavor to avail themselves of the first perusal, and the fortunate one is compelled to *read aloud*, that all may hear what Brother Moore has to offer us. There is always something in each No. that is interesting to all. Therefore it is peculiarly adapted to please, and leaves room for none to complain. It has the happiest faculty to instruct the Craft, and those who wish to become members thereof, what our principles are; also to dispel the clouds of superstition, commonly afloat among the uninformed, and especially those that know nothing about our institution. It teaches them they have been chasing an *ignis fatuus*, or some other chimera of the brain! They can now see our positions are tenable, and can be publicly discussed and maintained upon moral principles. It also teaches the world that our society does not favor any particular denomination, or order of christians, but to the contrary, all the different orders of christians can and do, meet upon a level in our Lodges, where all distinctions are unknown. This is only as it should be; Freemasonry alone can boast that she is the founder of this method to produce universal love to all mankind! Brother Moore, push on the victory and sustain the cause, which has made the widow and the orphan to sing for joy.

I would to God that all mankind were good Masons! I have taken considerable pains to examine the *Review*, and from the matter therein contained I am enabled to draw a tolerable idea of the object and design of the publisher, and I am happy to say I find you determined to do good and be serviceable to the Craft, which is a laudable object! May you live long, to continue the good work already begun, and receive all the blessings a kind Providence may see proper to contribute to your peace and happiness in this life and that which is to come.

Fraternally, F. WAYMIRE.

We are rejoiced to learn that our work is so well appreciated on the Pacific shore. We thank Bro. W. for his kind expressions, and assure him that we shall never lower our flag. The good of Masonry—the good of man—the changing of earth into the semblance of heaven,—these are objects worth living and laboring for.

We have been much gratified, recently, at the letters of commenda-

tion which we have received from every quarter of the country, from Maine to Florida, and from Texas to Oregon, and away out on the Island of the great Pacific. God bless our scattered brethren. And when the Grand Master of all shall summon them to a higher sphere, may their work be accepted and approved, and they receive the ample reward.

THE GRAND LODGE OF PENNSYLVANIA held its Annual Grand Communication on Monday, 4th of December last. From the slight notice of the proceedings that we have seen, we judge there was but little done and but few to do it. Peace and harmony, however, seem to prevail in that Grand Lodge; and in this respect she presents a fine example for her sister of New York. While one is always in a stew—always with a difficulty of some kind on hand, the other is always as quiet and calm as a summer evening. The one is the noisy and turbulent stream, fretting and foaming among the rocks over which it dashes: the other is a tranquil river, noiselessly pursuing its way, and producing fertility all along its banks. God bless the old Keystone Grand Lodge.

The same officers were elected as filled the several positions last year, to wit: James Hutchison, G. M.; Peter Williamson, D. G. M.; J. K. Mitchell, S. W.; H. M. Philips, J. W.; Thomas E. Baxter, G. T.; W. H. Adams, G. Secretary.

FLORIDA.—Thanks to our kind Bro. in the far South for an invitation to visit that land of flowers. Nothing would afford us more pleasure, Mc., and when “the way is opened,” and time and circumstances allow, we shall certainly be on hand—but *cannot* get to your Grand Lodge.

SHARPSBURG, INDIANA.—A new Lodge has just been organized at this place, by the name of FORREST LODGE. It goes to work under promising auspices, and we trust it may succeed in doing much good.

AKRON, OHIO.—Our friends in this State are aware that an unfortunate state of things has existed in Akron for the past year, which resulted in the Grand Lodge arresting the charter of Akron Lodge, No. 83. We are gratified now to state that all the difficulties have been adjusted, and that entire harmony obtains among the Craft in that place. The Grand Master has restored the Charter, and the Lodge has resumed labor with cheering prospects. We rejoice in this, and hope the brethren will continue to labor side by side, in brotherly love, and build up the temple without the sound of iron instrument. There are many “good men and true” among the Craft there, and they are capable of doing a great work. “Peace be within thy walls, and prosperity within thy palaces.”

PRESENTATION.—The present Grand Master of the Grand Lodge of Ohio, Bro. WILLIAM B. DODDS, having served for eight consecutive years as the W. M. of N. C. Harmony Lodge, in this city; and having declined a re-election upon assuming the duties of Grand Master, the members of that Lodge determined to present him with a token of their personal regard, and of their high appreciation of his long and efficient services in the East of their venerable Lodge. Accordingly they procured a magnificent Past Master's Jewel, and at the stated meeting in January, commissioned us to present it to him in their names.

The Jewel is of 18 carat gold, and weighs about *two ounces*. It is a square, with the 47th problem of Euclid pendant from the angle. On the problem is engraven the *private mark* of Bro. Dodds, recorded in Cincinnati R. A. Chapter. The edges of the square are beautifully chased, and the whole Jewel finished in most superb style. The inscription on it is as follows: "PRESENTED TO OUR WORTHY PAST MASTER, W. B. DODDS, BY THE MEMBERS OF N. C. HARMONY LODGE, No. 2, JANUARY 3D, 1855."

The Jewel was manufactured by Bro. Joseph Draper, on Fourth street, and reflects great credit upon his skill and ability. Bro. Dodds was entirely ignorant of what had been in preparation, until we announced it to him, as he was sitting beside the W. M. on the evening of the meeting. He was much surprised, and deeply affected by this mark of the kindly regard of his brethren.

The whole affair was alike honorable to the donors and the worthy recipient. May he long live to wear the beautiful and appropriate present, as an evidence of his zealous discharge of duty, and of the fraternal regard of those whom he has so faithfully served.

SACO, MAINE.—The Lodge and Chapter in this place, who lost their Hall and all its contents by fire sometime since, have fitted up a beautiful new Hall and are *at work*. It was a serious loss, and would have discouraged almost any body else: but the Craft in Saco, relying on their own exertions, went at it, and have once more a home. Such energy and zeal will always secure, as it deserves, success. Bro. Burnham writes us, "we have work on hand in Lodge and Chapter, and don't mean to give up." These last two words are not in the language of our "Down East" brethren. We hope they will continue to work, and have no doubt they will *receive their wages*.

DANCYVILLE, TENN.—The Craft at this place are steadily progressing in the good work of the Order, and, as our correspondent observes, "in the unity of the spirit and the bonds of peace." This is the condition in which *every* Lodge should be found, for "peace and unity," order and harmony are the great elements of union. May our brethren of Dancyville Lodge, No. 165, ever preserve the true spirit of Masonry, and realize the legitimate fruits thereof. The officers for the present year are: L. Jones, W. M.; Thos. A. Adams, S. W.; A. C. Stuart, J. W.; N. Damon, Secretary; G. W. Parrott, Tr. Stated meetings, second Thursday in each month.

NEW YORK.—We see the "Register" is engaged discussing the stale Past Master question, which has so long agitated and disturbed the peace of the Craft in that State. Bro. Adams, better bury the thing and have done with it. The Register also leans strongly towards "lady masonry," and admits a long article in defense of "side degrees." What will come next, we don't know.

FAYETTE LODGE, No. 107, Washington C. H. Ohio.—The officers of this Lodge for the present year are: A. Wright, W. M.; A. J. Lewis, S. W.; M. Livingston, J. W. ——— Secretary. Stated meetings, Wednesday after each full moon. We learn that a portion of the members of this Lodge, residing in the north part of the county, contemplate the organization of a new Lodge in Bloomingburgh. At present there is but one Lodge in the county, and we should think there was ample room for another.

GRAND LODGE OF TENNESSEE.—We are indebted to our excellent friend, Bro. Fuller, the Grand Secretary, for a copy of the proceedings of this Grand Lodge at its last session, in October 1854. There is nothing in these transactions of general interest. Near two hundred Lodges were represented, yet the proceedings are embraced in some twenty four pages of printed matter. They are really a model of brevity. The following are the officers for the present year: Jon. S. Dashiell, M. W. G. M.; Jno. Frizzell, D. G. M.; C. D. Venable, S. G. W.; Jas. A. McKamy, J. G. W.; Wm. H. Horn, G. Tr.; Chas. A. Fuller, G. Secretary.

CUMMINSVILLE LODGE, situated a few miles north of this city, in the beautiful valley of Millcreek, and which received a charter at the last session of our Grand Lodge, we learn is prospering finely. They have plenty of work, and are assiduously engaged in building up a temple for virtue, charity, and brotherly love. In the exercise of a sound discretion, they are admitting only such as are worthy, and by uniting well the materials collected with the true masonic cement, they hope to present such specimens of their labor as will stand the test of time and examination. The officers are: Wm. Mount, W. M.; J. W. McMakin, S. W.; J. C. C. Hollinshade, J. W.; W. B. Smith, Secretary. Stated meetings, first Thursday after each full moon.

EDUCATION IN OREGON.—Our brethren of the Grand Lodge of Oregon are making strong efforts in behalf of Education in that Territory. We are glad of this, and hope they will persevere. We intended to have an article in the present No. in relation to this matter, but it is crowded out. In our next we shall speak more fully on the subject.

FRANKLIN LODGE, No. 14, Bloomfield, Iowa.—We are glad to hear of the reviving prospects of this Lodge. Emigration is rapidly flowing into that portion of the State; and among the immigrants are many worthy brethren who constitute valuable accessions to the Lodge. Besides these, there are constant applications for initiation; and by both these means the Lodge is rapidly increasing. We wish them continued prosperity. The officers at present are: S. Greenleaf, W. M.; A. Brooks, S. W.; J. W. Kittleman, J. W.; D. Brown, Secretary.

THORNHILL LODGE, No. 173, at Newcastle, Ohio, whose charter was arrested at the last session of the Grand Lodge of Ohio, for conferring the degrees upon a candidate residing within the jurisdiction of Sparta Lodge, and without the consent of that Lodge, upon making proper acknowledgments, has had its charter restored. The act was inconsiderate, and the members regret it. We hope the Lodge will enjoy in the future a high degree of prosperity.

LYNCHBURGH, OHIO.—The Lodge at this place is pursuing a quiet, even way, striving to build temples of virtue, charity and goodness, and to disseminate principles of humanity and benevolence. They keep the "Old Book" open, study its instructions, and practice its precepts. They take no material but what is "good and true," and if they find they have been deceived in any, they cast it over among the rubbish.

The officers are: N. W. Cummins, W. M.; S. J. Spees, S. W.; J. Q. Thompson, J. W.; W. A. Morrow, Secretary.

EDITOR'S DEPARTMENT.

A MUSICAL BROTHERHOOD.—We had the pleasure of a visit at our office, a few days since, from the "CONTINENTAL VOCALISTS," a company of singers now traveling and giving concerts of vocal music. We had heard of these brethren before (they are all worthy members of the Craft,) from a friend in the East, and we were glad to welcome them to the West—and to our office. We attended their Concert in the Melodeon, and can speak from our own knowledge when we say—we have *never heard them excelled*. Their selections are well made, and their execution of the several pieces of the very first order. To our friends who are fond of *good* music, (and we pity any one who is not,) we say—go hear the Continentals. Besides being eminent in their profession, they are fine specimens of humanity and zealous members of the Craft. Our best wishes go with them, and we bespeak for them a cordial reception wherever they may visit.

PARKERSBURG, VA.—Bro. T. S. Conly, a Mason, courteous, true and trusty, keeps the U. S. Hotel in this place: a first rate landlord. We commend Bro. Conly to our brethren visiting Parkersburg,

FOR SALE.—We have at our office for sale all masonic works that are worth reading. Also the splendid new Carpets, recently got out by Sherer, and the Craftsman's Trestle Board by Leonard & Co., of New York. We also keep *all kinds* of Diplomas. We sell the above as low as they can be had anywhere, and request our friends to call and see us.

Above all we have the Review, with the back Nos. of this year. No Mason in the land should be without that work, and no Mason *will* do without it who desires substantial information on the subject of Masonry. Our office is No. 117 Walnut street.

ADVERTISING SHEET.—We invite attention to the card of Bro. Ernst, in the present No. His books have a ready and extensive sale, and he will be happy to see and wait upon his friends, at his establishment on Main street. Give him a call.

TITLE PAGE.—The next No. will complete the first half of the present year ; and as we make two volumes in a year, it will contain a title page and index. We have, at great expense, procured a magnificently engraved title page for the No., which will add greatly to the attractions of the volume when bound. We did not promise this at the beginning of the year, but we are determined that the Review shall excel all others of its class ; and in embellishments as well as matter, stand at the head of all masonic publications.

DON'T BELIEVE HIM.—A fellow calling himself Davis, and professing to hail from Massachusetts, is about begging money from the Craft on false pretences. From information received we are satisfied he deserves no sympathy. He has deserted an excellent wife and helpless family in Cleveland, Ohio, and prefers to beg rather than work. Watch him.

THE BOONE.—Our old friend and brother, Capt. J. S. Hurd, is now in command of this noble steamer, and making tri-weekly trips from this city to Catlettsburgh, Ky. We advise our friends to patronize the Boone, for a better boat or a more competent, kind and attentive captain, is not found on the Ohio.

HANDSOME PICTURE.—That masonic picture of Washington, Jackson, and Lafayette, mentioned in our last No., is a beautiful thing and universally admired. Price \$1.00. We can send it by mail, and hope our friends will order it at once. Neatly framed, it makes an appropriate ornament for the parlor, office, store, or Lodge room.

WHERE IS HE?—If some friend will inform us of the whereabouts of one John M. Causler, or Cansler, they will much oblige us. He formerly hailed from Indianapolis, Madison, Washington, and Patoka, Indiana. If said John M. does not soon pay us the amount of his bill for Review, \$5.00, *he may get into a black list.*

BARTLETT'S COMMERCIAL COLLEGE.—We invite attention to the card of Bro. R. M. Bartlett, on our cover. Bro. B's Commercial School is among the oldest and best in the land. It is located in extensive and airy apartments in Masonic Hall, and deserves, as it receives, a liberal patronage.

MASONIC AGENCY.—We call the attention of our friends to Bro. Leonard's Masonic Agency and Reading Rooms, 383 Broadway, New York City, where every thing can be had needed by Masons or Masonic Bodies. Our friends visiting New York will please call on Bro. Leonard and give him our compliments. This establishment has the sanction of the *legitimate* Grand Lodge of that State.

There is one feature in this concern which we take pleasure in noting: there is no restaurant or drinking house attached to, or in any way connected with it, as has frequently been the case with similar concerns.

We shall call, the next time we visit New York, and will then be able to report more fully.

STEALING LETTERS.—The Post Master General says, in his report, that deceptions upon letters passing through the Post Offices, are numerous and *increasing*. This our experience has taught us; and as that dignitary has "told it right out," we suppose we shall offend no one by repeating it. We wish his honor would contrive some plan to stop it, for it has been rather a severe tax upon us. Almost every week we see in the papers, notices of the arrest, or conviction of Post Masters, agents, clerks, or some one else, charged with robbing the mail. The Department must be an extensive plunder ground. The plan suggested by the Secretary to secure the safe transmission of money by mail, we think is a good one, and none would complain of the small additional expense. We hope the proper authorities will adopt it at once: but the government *ought* to go farther and *insure* its safe transmission. Letters are *rarely* lost or stolen in the Post Offices in England; and need not be here.

AGENT.—Bro. A. S. Ruthven, Esq. of Houston, Texas, will receive money or names for the Review. Our subscribers in that region can pay to him, if they cannot forward conveniently themselves.

HOME AFFAIRS.—We have devoted more than our usual space, in the present No., to matters connected with Masonry in this city. Our readers abroad, we trust, will excuse us in this, as we have heretofore rarely said any thing about our friends at home. We must be allowed the privilege of family gratulations, at least once in a year;—the residue of the time we are at the service of our friends abroad.

NEW SUBSCRIBERS.—We thank our friends for numerous responses to our request in the last No. for additional subscribers. We have still a surplus of back Nos. for the present year, and will be happy to supply our friends. We think the Review, the present year, is superior to any of its predecessors; and no Mason who desires solid and useful information, should consent to do without it; more especially as it is furnished at so reasonable a price, considering the quality of the paper used, the expensive and beautiful embellishments, and the labor and expense bestowed upon its contents.

Many hundreds have been, and will be, initiated in the different Lodges this winter, every one of whom should take the Review. Will our friends in the different Lodges attend to this, and see that these young brethren are furnished this means of informing themselves on matters connected with the Order? Much of the contents of the present year will perhaps never be accessible, unless it is through this means. Send your names, brethren.

MASONIC LITERATURE.—We copy the following from the "McArthur Democrat," a spirited paper published in Vinton county, Ohio. Bro. Bratton, the Editor, is "one of them"—a warm hearted, whole souled man, who deserves to "live forever." Call on us, Bro. Bratton, when you come to our village, and let us have a shake of your open hand and a sight of your honest face.

"We publish this week, on our first page, 'The Mason's Widow,' from the pen of Bro. Moore, of the Masonic Review, a work that only costs \$2.00 per annum. How so many of the Craft can admit such a magazine is published in their own country, and not subscribe for it, is more than we can account for, unless it be from sheer indifference to the principles of the Order. The magazine teems with such choice literary productions as the one we copy. We ask for 'The Mason's Widow' a careful perusal, in hopes it may strengthen the brethren in that true friendship and charity, which will be alone acceptable to the Great Grand Architect."

ANOTHER CONDITION.—The Roman church has been in session at the Vatican, and has added another article to the creed of that *infallible* and *changeless* hierarchy. It is now decided that the conception of the Virgin Mary was sinless—or in other words, *immaculate*. And we wish to give our friends timely notice that unless they *believe* this new article of faith, they will be excluded from the good world hereafter,—at least so says the Roman Catholic authorities. It makes no difference how pious you may be, how fully your hearts and lives may conform to the requirements of the Holy Scriptures, nor how humbly, obediently and faithfully you may walk before your Maker, unless you believe in the immaculate conception of the Virgin, you are lost—forever lost!

We are really willing that our Catholic friends shall believe just what they please; but as they are particularly ill-tempered towards all of us Freemasons, and as some of our friends *might* wish to know on what terms, in addition to renouncing Masonry, they might obtain the favor of his Holiness, we thought it would be proper to advise them of this addition to the creed.

Seriously, there must be more impudence at Rome than we expected, and more credulity in the church than the most credulous would have believed. A new article of faith, the belief of which is *essential* to salvation, adopted by an *infallible* church that *never changes*! An eminent European writer very truly remarks that, "to require the 19th century to believe, and that as a truth necessary to salvation, a fact utterly and avowedly unknown to the Apostles, the early Fathers and Martyrs, and that upon no better evidence than the opinion of the Pope and a number of bishops, is a stretch of presumption of which we could not have believed even the church of Rome to have been capable." We assure this writer that he need be astonished at no stretch of presumption in a church which consigns all Freemasons to endless perdition, simply for being Freemasons!

WAVERLEY HOUSE, Sacramento City, California.—Our young friend from Ohio, Bro. R. H. Blossom, with a partner, is the host at this celebrated hotel. It is rumored to be one of the best in California. Our friends will please call, with our respects to Bro. Blossom, and if they are not well taken care of, just let us know.

BRO. LEWIS MOORE, of Zanesville, Ohio, is Agent for the Review, who will receive subscriptions and is authorized to give receipts for payments.

DIRECTIONS.—When our friends send us payments for subscriptions to *Review*, we will be *much* obliged if they will give us the *name of each* person who is to be credited, together with their postoffice, county, and State. Attention to this will often save us much trouble and prevent mistakes. Also, where a brother wishes his *Review* changed from one office to another, he should be careful to give us the name of the office to which it *has* been sent, as well as the one to which he wishes it sent. Careful attention to these directions is *very* desirable.

LITERARY NOTICES.

GREATNESS IN LITTLE THINGS: OR WAY-SIDE VIOLETS. By Ruth Vernon.

This is the unpretending title of a new work which we find on our book table the present month. It is an effort to show, in a pleasant and attractive narrative, that true greatness does not consist alone in great achievements, or in deeds that make the world stare and wonder; but also in what many deem to be little things—quiet, silent, unostentatious acts. The gentle dew that distils silently and unseen upon the earth, is sometimes more effective for good than the dashing rain-storm; nay, as a general rule, is *more* productive of beneficial results. To illustrate this truth, is the effort of the author in the work before us; and we think she has been eminently successful. Especially to the young, whose habits and character are forming, the book will be useful. It is infinitely better to furnish such with this kind of reading, than the miserable and corrupting novels that are scattered abroad so profusely, and whose certain effects are ruinous and vitiating to mind and heart. Published by H. M. Rulison, and for sale by Truman & Spofford, Main street, Cincinnati.

MUSICAL REVIEW.—This excellent and useful semi-monthly is regularly received and warmly welcomed. Every one who cultivates music should have it: there are several new pieces in each No. Published by Mason Brothers, 23 Park Row, New York, at \$1.00 per annum.

THE HOME MAGAZINE, for January, the first No. of volume 5, is on our table. It is elegantly illustrated and full of excellent reading matter,—such as you can place in the hands of your family with safety, and hear your children read around the cheerful fire, on these long winter evenings. Each No. of the work contains eighty pages, with numerous illustrations, and is really an attractive and useful work. Price \$2.00 per annum. Published by T. S. Arthur & Co., 107 Walnut street, Philadelphia.

THE MIRROR AND KEYSTONE is before us with its usual variety. As it is quite fashionable these days to propound grave questions to Masonic Editors, (see the "*Freemason*," at Louisville,) some quizzical brother has proposed to our good friend, Bro. Hyneman, the following—"Can a Mason *rightfully* become a member of a Know Nothing Club?" This question is a poser; but Bro. H. confronted it with undaunted firmness. His answer is the most *curious* display of judicial disquisition that we have seen in a long time. One thing he accomplished most successfully,—left the question in more obscurity than when he began! Good for Bro. Hyneman; he is a clever "fellow," and "knows"—a thing or too. May he live forever.

PETERS' ECLECTIC PIANO FORTÉ SCHOOL : By W. C. Peters. We are indebted to the publishers for a copy of this new and elegant work, just published by W. C. Peters & Sons, of this city. We wish we had the knowledge of music and musical terms to enable us to review the work critically, but we have not. We have, however, consulted one of the ablest and most popular music teachers of this city, who speaks of the work in the highest terms of approbation.

The materials have been selected with great care from various sources, but only from those authors whose reputation is established. The principles of music are fully, but plainly, given. The rules for the most correct mode of fingering, are such as must commend themselves to the teacher, and be eminently useful to the student. The "elements of thorough bass" are furnished, which awaken a new interest in the pupil, and throw a new light on this the most important part of a good musical education. There is also a gamut for the formation of the voice, which is succeeded by a series of easy and progressive songs, the arrangement of which is admirably adapted to lure the beginner on, step after step, to higher and more difficult acquirements.

The book contains one hundred and thirty-six pages. The best and heaviest paper is used ; the binding is substantial ; and the whole work is in a style that must command the admiration of all. It is just such a book as was needed at the present juncture, and it must have an extensive sale. To be had of W. C. Peters & Sons, Fourth street, Cincinnati. Price \$2.50 per copy.

THE SCHOOL MELODIST, a song book for school and home. One of the best features of our public schools is the introduction of music as a branch of education. Every child should be taught music, if possible, both vocal and instrumental.

The "School Melodist" is the production of our esteemed friends, professors Locke and Nourse, who have long been engaged in teaching music in this city, both in private families and in our public schools. Being men of eminent abilities in their profession, and highly appreciating what is pure and beautiful and elevating, they have produced a work such as is needed, and such as will have a tendency to purify and elevate the youthful mind.

The book before us contains one hundred and sixty pages, embracing the elements of music and a fine selection of chaste and beautiful songs arranged to music, and suited to the capacity of the young. A previous work by the same authors has long been used in the schools of this city, and we have no doubt the present will also be adopted, as well in schools as in families. We cannot too highly commend the work to the attention of teachers and parents. Published by Moore, Wilstach, Keys & Co., 25 west Fourth street, Cincinnati.

AMERICAN PHONETIC JOURNAL.—The first No. of a new work bearing the above title is on our table. It is a monthly, of 48 pages, most elegantly gotten up, and published and edited by R. P. Prosser, Esq. Cincinnati. Its name indicates the cause in which it will labor : and from the indications of the present No., we judge it will be a very efficient laborer in that cause.

FRANK LESSLIE'S LADIES GAZETTE.—We have received a copy of a monthly, bearing this title, but why it was sent to us we can't conceive. We are not a man of fashion, and we have a very poor opinion of fashionable men or fashionable women. Such persons, made in God's image, and with faculties to be developed for usefulness here and immortality hereafter, prostitute them at the

shrine of fashionable folly. We admire noble and true-hearted humanity, but a mere thing of fashion is unworthy of regard. We entertain profound respect for a pure-minded and faithful woman, laboring to be useful and happy, and spreading a genial sunshine wherever she goes. Such women command the admiration of the intelligent and virtuous of both sexes: but the mere devotee of fashion is—a useless thing. We have none such, we think, among the lady readers of the Review. The "Gazette" is beautifully got up by "Frank Leslie, 6 John street, New York," at \$3.00 per annum.

CINCINNATI MASONIC DIRECTORY, FOR 1855.

N. C. HARMONY LODGE, No. 2.
Stated meetings, first Wednesday in each month.

D. H. Mears, W. M.
W. F. Hills, S. W.
L. Schwartz, J. W.
J. K. Smith, Sec'y.

MIAMI LODGE, No. 46.
Stated meetings, last Tuesday in each month.

Jos. C. Butler, W. M.
M. W. Myers, S. W.
F. Frank, J. W.
A. B. Huston, Sec'y.

LAFAYETTE LODGE, No. 81.
Stated meetings, first Thursday in each month.

John McHenry, W. M.
W. O. Middleton, S. W.
Theo. K. Keckeler, J. W.
Thomas E. Hunt, Sec'y.

CINCINNATI LODGE, No. 133.
Stated meetings, last Thursday in each month.

F. Bodmann, W. M.
J. Borton, S. W.
Geo. H. Dixon, J. W.
J. A. Wilson, Sec'y.

McMILLAN LODGE, No. 141.
Stated meetings, last Wednesday in each month.

George B. Rohrer, W. M.
William Gray, S. W.
John Scott, J. W.
D. L. Garrison, Sec'y.

CYNTHIA LODGE, No. 155.
Stated meetings, first Friday in each month.

Charles Brown, W. M.
John Clouser, S. W.
John A. Conn, J. W.
J. A. Wadsworth, Sec'y.

HANSELMANN LODGE, No. 208.
Stated meetings, fourth Monday in each month.

H. Brachmann, W. M.
A. Pfirman, S. W.
John Kichner, J. W.
E. Schueller, Sec'y.

YEATMAN LODGE, No. 162.
Stated meetings in Pendleton, Wednesday on or before each full moon.

H. G. Turner, W. M.
C. T. Ham, S. W.
John McVey, J. W.
F. Webb, Sec'y.

CINCINNATI CHAPTER, No. 2.
Stated meetings, first Monday in each month.

F. J. Phillips, H. P.
J. M. Parks, K.
H. Brachmann, S.
George H. Dixon, Sec'y.

McMILLAN CHAPTER, No. 19.
Stated Meetings, last Tuesday in each month.

George B. Rohrer, H. P.
Samuel Boggs, K.
J. Wadsworth, S.
J. K. Smith, Sec'y.

CINCINNATI COUNCIL, No. 1.
Stated Meetings, third Monday in each month.

J. M. Parks, T. I. G. M.
John Evans, D. I. G. M.
J. M. Pfau, P. O. W.
J. K. Smith, Recorder.

CINCINNATI ENCAMPMENT, No. 3.
Stated meetings, second Monday in each month.

C. F. Hanselmann, M. E. G. O.
W. B. Dodds, G.
J. M. Parks, O. G.
J. K. Smith, Recorder.



VOL. XII.

CINCINNATI, MARCH, 1855.

NO. 6.

TERMS OF THE REVIEW.—Two DOLLARS per annum, payable in all cases in advance. Subscriptions must always begin and end with the year, if Mos. are on hand to supply them; and no subscription taken for less than one year. No subscription continued after the year is out unless ordered. Names can be sent by mail, but no money. That may be retained until it can be sent by private hands, or by draft, or is ordered.

Office, 117 Walnut street, west side, three doors above Third street.

TRAVELING DRONES.

BY THE EDITOR.

Charity is a leading characteristic of Masons. To be charitable to all is a sacred duty, enjoined by the highest authority which humanity recognizes; but to be especially so to the masonic family—the household of the faithful—is an obligation which no genuine Mason will ignore. Charity is not only a duty,—it is a privilege; and he who possesses the means of exercising it on every occasion which properly demands it, is privileged above his fellows.

“Charity is twice blessed—

It blesseth him that gives and him that receives.”

But even this virtue, old and heaven-born as it is, may be carried to an extreme, and cease to be a virtue. The generous and benevolent heart may be induced to give beyond the means at command, for a still higher claim rests upon him; and if he take that which should properly go to make needful provision for his own family, and direct it into other channels—though it be of charity—he does a wrong which no purity of intention or benevolence of nature can atone for. So, too, if his charity be bestowed on improper objects. If the per-

son soliciting alms be idle and vicious,—unwilling to work, though entirely able, a wrong is done by bestowing alms upon him; a double wrong is done; to the object himself, by encouraging him in his idleness; and to the really deserving, by taking the means of charity which is rightfully theirs and bestowing on those who are unworthy. Hence, in benevolent operations there should be a proper and careful discrimination.

We need not inform our masonic readers that there are *many* calls upon the Craft for contributions. It is an almost every day occurrence; and when worth and need combine in the applicant, we know that no genuine Mason will withhold assistance, if he can give it consistently with his obligations to himself and family. But we have come to the conclusion that *more than one-half* of those sojourners who apply to the Craft for aid are entirely undeserving. This, we are aware, is a bold announcement; but we are confident that it rests upon truth.

In the first place, many who *are* worthy apply for aid when there is no necessity for it. A traveling brother meets with some misfortune while abroad, he loses his purse, or is robbed, and thereby is left pennyless among strangers. These are rare cases: not one out of ten who apply for assistance, apply on this ground. But even when such cases occur, in most instances there is no need of his asking help from strangers. If he be in good standing in his own Lodge, and is deemed worthy of assistance by those who know him best, he can easily make his condition known to them, even at five hundred miles distance, and receive help. In these days of rapid intercommunication by telegraph and railroad, a message may be sent all round the nation in a few minutes, and a draft returned by railroad in two or three days at farthest. A man who stands fair among the members of his own Lodge, can hardly get beyond the reach of their assistance and sympathy.

We were much pleased with a remark made by a worthy brother of Newark, N. J., on this subject, lately. A man had been living on the charity of the Craft in Lexington, Ky. He represented himself as a member of Newark Lodge, No. 6, at Newark, N. J. The brethren at Lexington wrote to the Master of that Lodge for information, and received the following reply: "No such person belongs to Newark Lodge. Moreover, Newark Lodge members generally carry money with them when they travel, but should they lose their pocket books, *they can telegraph home and get all they need.*" This latter portion is what we wish to draw special attention to, as illustrating what we have said above. A worthy brother, in good standing in his own

Lodge, will not often travel unless he has means of his own to pay his way; and should he lose his money by accident or robbery, he can telegraph to his Lodge and procure what he needs, without calling on the Craft where he may be sojourning.

This rule may be set down as a general one; so general in its application, that but few—*very few*—exceptions will be found to it. But where exceptions are found, they should be promptly and properly cared for—and *will* be.

There are two classes of persons who ask for aid; there are many shades of difference, but as a general thing they may all be arranged in two classes. One is that which we have named above, composed of such as are overtaken by misfortune while at a distance from home; and of that class, by far the larger portion can “telegraph to their friends and get what money they need;” and the residue will always be cared for.

The other, and by far the larger class, of persons soliciting aid, are utterly unworthy of the regard or charities of the Craft. We mean this to apply to sojourners—men traveling from place to place. In every locality there are the needy and deserving—men, women, and children—“the poor ye have *always* with you.” They are known to the Lodge, and there need be no imposition from them: their claims are recognized and their wants supplied. But of the strangers of this class who apply for aid, we venture the assertion that not more than ten out of every hundred are entitled to assistance. They will tell a good story, plausible and pathetic, a ready falsehood for the occasion, and by this means they succeed in duping the kindly and charitable out of their money, and spend it in idleness and dissipation. We appeal to our brethren if we are not stating the truth,—if they have not found in their own experience that our statement accords with the facts?

We have a case fresh in our memory, of the kind we refer to. A few weeks since a man presented himself at the Chapter, of which we are a member, and, after trial, was admitted. He was about thirty or thirty-five years of age; apparently stout and robust, but represented himself as partially a cripple from some local disease. His story was that he hailed from a Chapter in Massachusetts; had been disappointed in procuring work or means, in consequence of his affliction, and desired to return to his home. A committee was appointed to look after him, and a sum of money was placed at their disposal to assist him. They kindly assisted him to the hotel, for he *seemed* to walk with difficulty. Their sympathies were excited; they went and purchased a ticket for him to Cleveland, paid his bill, and

made every arrangement for him to go by next morning's train.— These good brethren believed they were assisting a worthy brother ; but a *week afterwards* the fellow came boldly into our office and solicited money to help him to Cleveland ! We listened to his story—the same we had heard in the Chapter—and at once charged him with being [an imposter. His countenance confessed his guilt, and he quickly left the office *in disgust*.

A few days afterwards a friend from Cleveland called and informed us that he knew the fellow well ; that he was a member of no Lodge or Chapter ; that he had deserted a worthy and helpless family, and boldly avowed that he would not work while he could travel on charities obtained from the Craft ! And *just such* are a large majority of those travelers who apply to the Craft for assistance. The really needy and meritorious should never be refused assistance while Masons have hearts to feel or hands to help ; but these lazy, idle, vicious, swindling drones should be summarily dealt with. The old principle was, *give them work* ; and the law is, “ if they will not work, neither shall they eat.” More than half the amount drained from our charitable funds, are expended on hale and hearty men that will not work—as long as they are successful in begging.

Is there a remedy ? There is no complete remedy ; but with care and the exercise of a sound discretion, much less of this imposition would be practiced. In the first place, on the principle suggested by the Newark brother, every *worthy* Mason can telegraph to his Lodge and procure what he needs ; and the applicant should in all cases be able to show some good reason for not doing so. If he cannot furnish such reason, there are strong grounds to believe him unworthy.

Again : No one should receive assistance from our charity funds unless he is a contributing member of some Lodge, or can give a good and sufficient reason why he is not. A Mason who does not contribute to the charity fund of the Order, *has no claims upon that fund*. We wish the Lodges would bear this in mind ; lay it down as an unwavering rule of action, and they will avoid the unpleasant reflection of having spent a fund, sacred to charity, on the idle and undeserving. Let all know, publish it abroad, paint it on the doors of your halls, that “ he that will not work, shall not eat.” Let this rule stare the vagrant imposter in the face wherever he goes ; and four-fifths of the demands on your charity funds will cease at once.

Lastly ; exceeding care should be taken to investigate the claims of applicants. Examine *strictly—closely—thoroughly*. If he be worthy, give him, to the last penny in the treasury. If unworthy, refuse him promptly. And if, after all your care, you find you have been

imposed on and deceived, search out the miscreant and expose him to the scorn of the world as well as of the Craft.

This course rigidly adopted, will save many a dollar for the faithful and deserving.

MASONRY IN OHIO.—HISTORICAL AND BIOGRAPHICAL.

BY THE SON OF A PIONEER MASON.

CHAPTER V.

CINCINNATI LODGE.

In the preceding chapter we alluded to the meeting of the Nova Cesarea Lodge. After this meeting, which was held on the 3d of July, 1804, there followed an interregnum of five months, during which time all work was suspended, and the Craft disbanded. A knowledge of the causes which produced this unhappy state of things, and led to the suspension of the work of the Craft, has, with the causes themselves, been buried with the brotherhood who have passed away. But, as we have before remarked, the period of inaction was only for a brief space. On the 18th of December, 1805, a half of a century ago, under the authority of a dispensation from the Deputy Grand Master of the Grand Lodge of Kentucky, the Craft was summoned to meet at the Court House. This dispensation bears date the 10th of December of the above named year. It was accompanied by a commission from the Deputy Grand Master, to Charles Kilgore, Griffin Yeatman, and Matthew Nimmo, investing them with power as Past Masters, to install William Goforth as Worshipful Master of the Lodge. After the ceremonies of installation were ended, John Mahard was appointed Senior Warden, and William McFarland, Junior Warden, and they were duly installed. Matthew Nimmo was appointed Secretary pro tem.

The Masters' Lodge being closed, an Entered Apprentice's Lodge was opened, and the following brethren were admitted members by unanimous consent, namely: Charles Kilgore, Griffin Yeatman, Matthew Nimmo, Past Masters; Thomas Ramsey, Robert Brashear and L. Carney, Master Masons; Ezekiel Hutchinson, Fellow Craft, and Daniel Row, Entered Apprentice. Griffin Yeatman was appointed Treasurer; Charles Kilgore, Senior Deacon; Thomas Ramsey, Junior Deacon, and R. Brashear, Tyler—all pro tem. On motion of Charles Kilgore, which he sustained by some pertinent remarks in regard to the necessity and importance of a reorganization of the Lodge, the Worshipful Master,

Senior and Junior Wardens, Secretary and Treasurer, were appointed a committee to draft a constitution.

At the next meeting the Lodge proceeded to the election of officers for the ensuing year, and the acting officers were all elected to the places they had occupied. The Committee appointed for drafting a constitution made their report, which was accepted, and, after due consideration, the constitution prepared by them was adopted, article by article. This constitution is signed by seventy members, containing the date of their initiation, and the rank they held as Masons. The ensuing regular meeting being on St. John's day, the officers elect were duly installed in the Lodge room. At this festival the customary masonic toasts were drunk, and the day passed off with good fraternal cheer.

On the 5th of March, 1806, on motion, Bros. Yeatman and Carney were appointed delegates to represent the Cincinnati Lodge in the Grand Lodge of Kentucky, to be held in Lexington. This committee was instructed to procure a charter for the Cincinnati Lodge. The committee thus appointed attended said Grand Lodge communication, and at the next regular meeting, which was the 2nd of April succeeding, Bro. Carney presented the charter in connexion with an important question, connected with representation; all of which, however, were laid over until the next meeting. When the time arrived, the Worshipful Master presented to the Lodge the charter. This charter contained the name and the number of the Lodge, as follows: "*Cincinnati Lodge, No. 13.*" Bros. Clark and Moore, having been instructed as the representatives of the Grand Lodge of Kentucky, to visit Cincinnati, and duly inspect the Craft, were present, and proceeded to the work assigned them, giving such instructions and fraternal advice, as the circumstances seemed to call for. The name of the first brother raised to the sublime degree of a Master Mason, was Thomas Kenney. After this there were regular and constant elevations to that degree, of those who had served out their time, and had proven themselves worthy. Up to this time we find no notice in the records of the Lodge, of any applications for charity. The wants of the people then were few, and easily supplied, and the cases of real destitution were rare; still, unforeseen calamities will come upon the most worthy,—and there are circumstances which exist, even in times of greatest plenty, when a kind brotherly hand is needed to raise up the bowed down, and minister to their comfort and support. And who ever knew a real Mason's charity to fail in the hour of adversity, especially when the object of that charity was a brother in distress? A period, however, did arrive when the notes of distress fell upon the Lodge's ear. Two brethren presented themselves, weary and wayworn, and made their condition known to the Craft. Without stop-

ping to inquire further than to satisfy themselves that they were Masons in distress, and without referring the matter to a committee on charity, that it might pass through the tedious process of an investigation, in order to ascertain whether they were worthy objects, a committee was appointed at once, to take up a collection, the result of which was the immediate supply of all their wants, and in the case of one of them, an outfit for New Orleans, the place of his destination. Relief has, even from the beginning, been one of the cardinal duties enjoined and practiced by the fraternity, and the cry of distress from a brother, or his widow and orphans, has never fallen unheeded upon its ears.

But, not only was it the duty of the fraternity to relieve the distressed, and stand around the couch of affliction like a ministering angel, to pour the balm of consolation into the heart of the smitten sufferer, but it became its peculiar office to pay the last sad offices to the dead. Up to this hour the Lodge had not been called upon to put on the weeds of mourning for a departed brother. In all the strokes that noted the march of time, the knell of death had not been heard since the organization of the Cincinnati Lodge. That sad hour, however, at length arrived, and intelligence was communicated to the brethren that one of their number had fallen a victim to the great destroyer. On the 31st of May, 1807, a Lodge of Emergency was called for the purpose of paying the accustomed tribute of a Mason's respect and love for brother Captain Robert Kenny. Those peculiarly solemn and impressive rites, found in the Masonic ritual, were performed in the Lodge room, and then the brethren moved in funeral procession down to the bank of the river, where they met the corpse of their departed brother; and after having invested the coffin with the emblems of Masonry, they proceeded slowly and sadly to the place of graves, where they interred his mortal remains, over which they cast that significant emblem of a life and immortality beyond the tomb. Masonry teaches that the present life is but the habitation of an earthly tabernacle which time will destroy, and that when this tabernacle falls into decay, the free, unfettered soul shall enter, invested with immortality, the temple not made with hands, eternal in the heavens.

We regret that we are not able to furnish the readers with a sketch of the life of brother Kenny, as anything connected with the lives of those pioneer Masons could not fail to be interesting to the Craft at the present day. Few think it at all important to write cotemporary history, much less cotemporary biography; and, yet, the constant wonder with those who live after is why it was not done. By this neglect, incidents of the most interesting importance are suffered to pass into

oblivion, and those profound and useful lessons taught by the example of the wise and good, are forever lost.

Cincinnati Lodge continued on the even tenor of its way, and as the numbers increased, under the exercise of the greatest prudence and caution, the fraternity increased in respect, and, from its commanding position, exerted a happy social influence upon the community. At a meeting held on the 7th of June, 1807, a communication was received from Erie Lodge, No. 47, held in the town of Warren, Trumbull county, Ohio, in relation to the propriety of organizing a Grand Lodge in Ohio. In the following month, at a regular meeting, another communication of a similar nature was received from the Scioto Lodge, No. 2. These communications became matters of grave and patient consideration. So important did the Lodge consider the suggestions contained in the above communications, that a committee was appointed consisting of Brothers Stall, Yeatman, Mennessier, McFarland and Kilgore, to make inquiry in regard to the number of Lodges in the State; and also to reply to communications received from the Erie and Scioto Lodges. In the mean time, the Cincinnati Lodge was represented in the Grand Lodge of Kentucky, by brother Mennessier, who presented a certificate from the Grand Secretary, showing that all the Grand dues had been regularly paid.

On the 3d of October, a Lodge of Emergency was convened, for the purpose of making the necessary preparations to attend the funeral of Charles Kilgore, the first Senior Deacon of the Cincinnati Lodge. Of course he was among the first of those who organized the Lodge, and from the beginning was one of the most active and influential members. He was the first named of the Past Masters in the dispensation from the Grand Lodge of Kentucky, authorized to install the first officers of the Cincinnati Lodge; and it was upon his motion, sustained by highly appropriate and pertinent remarks, that a committee was appointed to draft a constitution for the Lodge. It was to him the Erie and Scioto Lodges addressed their communications in reference to the formation of a Grand Lodge for the State of Ohio; and it was to him and others was referred the duty of making inquiry in regard to the number of Lodges in the State, and all those investigations necessary to a proper and judicious movement in relation to the contemplated organization. His last masonic act which appears upon the records of the Lodge, was the reading of letters which he had prepared by request of the Lodge, to the Erie and Scioto Lodges, in reply to their communications. Brother Kilgore departed this life at the residence of brother Yeatman, with whom he had been on long and familiar terms of fraternal relation and fellowship. The Lodge proceeded in a body to the place where

his last earthly remains were lying, and after the usual solemn rites performed, he was borne, by the hands of his brethren to the burial ground, and deposited in the tomb, to await the resurrection at the last day.

Up to this time the Lodge sustained its relation to the Grand Lodge of Kentucky, sending regularly its representative, and paying its dues. The period having arrived, when, in the judgment of the brethren, it was deemed proper to proceed to the organization of a Grand Lodge for the State of Ohio: and to this end the Lodge appointed the Worshipful Master, Thomas Henderson, and brother E. H. Stall, as delegates to attend the Masonic Convention, to be held at Chillicothe the 25th of December. This appointment was made on the evening of the 7th of October, 1808, and accordingly,—Bro. Mennesier being appointed in the place of Bro. Stall, whose absence from home rendered it impossible to be present at Chillicothe—the delegation met in convention, and participated in those deliberations and acts which resulted, as we have already seen in a previous chapter, in the organization of the Grand Lodge of Ohio.

The brethren at Dayton being desirous of organizing a Lodge in that place, asked the co-operation of the Cincinnati Lodge; and accordingly, at their request, the Lodge appointed Past Masters, who were empowered, not only to install the officers, but to nominate the persons whom in their judgment they should consider most competent to fill the offices of Master and Warden. Bro. Dugan was appointed to represent the Lodge in the Grand Lodge of Kentucky, which was the last time Cincinnati Lodge was represented in that body; as in November, 1808, the Secretary was instructed to write to the said Grand body, and inform it of the contemplated secession therefrom, for the purpose of uniting with the Grand Lodge of Ohio, then about to be organized. The Lodge kept up with scrupulous punctuality, its regular festivals. Most of the orations on these occasions were delivered by brother Henderson, the Worshipful Master of the Lodge.

In consequence of the charter of the Cincinnati Lodge having been deposited with the archives of the Grand Lodge of Ohio, in accordance with the regulations adopted by the Convention held at Chillicothe, no meeting of the Lodge was held at its January Communication in 1809. The next meeting, however, which was in the succeeding month, the brethren were convened, and the R. W. Master presented a Dispensation from Samuel Huntington, Grand Master of the Grand Lodge of Ohio, authorizing the continuation of the Cincinnati Lodge, according to their organization and by-laws, and the great land marks of the Order, as every where known and observed throughout the world. The Mas-

ter of the Lodge, by the authority vested in him by the Grand Lodge of Ohio, then proceeded to install the officers. At a succeeding meeting, after considerable discussion and mature deliberation, that by-law which imposed fines upon brethren for non-attendance was repealed, and the members were left to their own election, whether to attend upon the stated meetings of the Lodge or not, as it suited their convenience and inclination.

On the 6th of September, 1809, a committee was appointed to search the records of Nova Cesarea Lodge particularly, in relation to the donation of a town lot, made to the fraternity by the late brother Mc-Millan. The donation alluded to was the ground on which the Masonic Hall now stands, together with the adjoining buildings on Third and Walnut street, the most eligible and valuable property of the city, standing as it does right in the heart of the business portion of Cincinnati.

On the 16th of October, the Lodge was called to mourn the loss of Bro. John O. Ferral, its Worshipful Master. This was the first death that occurred of a Worshipful Master of the Cincinnati Lodge. Death, the great leveler, has no respect of persons. Those occupying the highest as well as the lowest offices, must alike submit to his inexorable decrees. The king on the throne, with the laborer in the quarry, is alike exposed to his shafts, and when the allotted hour shall come, neither wealth nor station nor dignity, can ward off the fatal blow; and the king and his subjects shall find the common level of earth. In testimony of respect for the deceased, the Lodge was draped in mourning, and the brethren wore crape on the left arm for the space of thirty days.

Daniel Symmes and Francis Mennessier, having represented the Lodge in the Grand Communication, which met in Mason's Hall, Chillicothe, in 1810, Bro. Jacob Burnet was appointed as the representative for the year 1811. On the 24th of June, a petition was presented from brothers Hueston, Watson, Patton, Taylor and Blair, asking for a recommendation from the Cincinnati Lodge to the Grand Lodge of Ohio for a dispensation, to enable them to establish a lodge in the town of Hamilton, Butler county, which was agreed to, and in due time a Lodge was established in that place.

At the meeting of the Lodge on the 30th of December, 1811, several documents were presented by brother Gano, from the Grand Lodge of New Jersey, in reference to the warrant of Nova Cesarea Lodge, No. 10, at Cincinnati, which had been returned to the Grand Lodge aforesaid. Bro. Gano expressed a desire that there should be a union formed between the members of Nova Cesarea Lodge and the Cincinnati Lodge, and closed his remarks by proposing that such a union take place. His suggestions were kindly and fraternally received, and a committee

was immediately raised for the purpose of conferring with the members of the aforesaid Lodge on the subject. Bros. Carr, Warren and Hunt were the members of that committee. At the next regular meeting, the committee having had a conference with the members of Nova Cesarea Lodge, reported favorably to a union; and the Lodge being called upon to vote, gave their unanimous approval of the recommendation. Thus the old Lodge was merged into the new one, and thus it was that to the old name, Nova Cesarea, was added that of "*Harmony*," which name it bears to this day. Upon making the Grand Lodge acquainted with these proceedings, it became necessary before the charter could be granted for this Union Lodge, that the charter of Cincinnati Lodge be sent to the Grand Lodge of Kentucky, and a receipt obtained therefor, as well as a certificate setting forth that all the Grand dues were regularly paid, and that it was honorably discharged from all obligations to that Grand body. All this was necessary to be done before the Grand Lodge of New Jersey could send to the Grand Lodge of Ohio the returned charter of Nova Cesarea Lodge.

A union having been formed between the Nova Cesarea and Cincinnati Lodges, the members of both met together and adopted a code of By-Laws, of which the following is the prefatory manifesto: "We, the members of a Lodge of Free and Accepted Ancient York Masons, in the town of Cincinnati, Hamilton county, Ohio, named *Nova Cesarea Harmony* Lodge, No. 2, and held under a regular warrant, granted by the Grand Lodge of the State of Ohio, for the better regulating and conducting our meetings with decorum and good order, do make and adopt the following By-Laws for our government." These laws include everything pertaining to the duties of the officers and members, and are embraced in twenty-eight articles. They are signed by one hundred and seventy-one members, extending from Anno Domini 1812 to A. D. 1819. The first officers of this new organization were as follows: Francis Carr, Worshipful Master; Thomas Palmer, Senior Warden; B. Smith, Junior Warden; John Mahard, Secretary; Davis Embree, Treasurer; John Meredith, Senior Deacon; Thomas Steel, Junior Deacon; Joel Williams, Steward, and John Wright, Tyler.

The first initiation was that of Samuel Wells, an officer in the United States Army. Having been ordered to march on a campaign in the service of his country, the Lodge unanimously agreed to enter and pass him on sight, which they did on the evening of the 24th of August, 1812. After having received these degrees, he was requested to be present on the following evening, for the purpose of being raised to the sublime degree of a Master Mason.

As it is more particularly the province of the historian to record facts

and events, than to comment upon them, or to speculate in regard to their propriety, it may not be considered in place for us to do more than simply to present them, leaving our readers to draw what inferences from them they may see proper ; and, yet, we feel strongly inclined to remark that such a summary process of making Masons would hardly pass current, with some at least, of the present day. That the Grand Master or the Grand Lodge should exercise such a prerogative, would not be called in question ; but that a subordinate Lodge should thus act, would excite innumerable queries in regard to legitimate authority.

Brother Edwin Matthews, the Master of the Lodge, having been appointed to represent his Lodge in the Grand Lodge, faithfully attended to that duty ; and on the evening of the 13th of January, 1813, he presented the Lodge with a charter from the Grand Lodge, containing the name and the number which the brethren had selected ; and from that time on to the present, the Nova Cesarea Harmony Lodge has been in existence, regularly and unceasingly working, from the Autumnal to the Vernal, and from the Vernal to the Autumnal equinoxes, " living in peace and harmony with all mankind, despising hatred, malice and calumny, and practicing universal charity and benevolence."

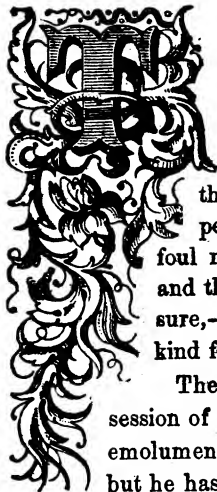
We have progressed as far as we had intended, our design being to give the early history of those Lodges which united in the formation of the Grand Lodge of Ohio. This being done, we shall have a foundation for a reliable history of Masonry in the West, which must be of value to all who love to trace our beloved order to its beginning.

A SINGULAR FACT.—Is it not singular the name of God should be spelled with four letters in so many different languages. In Latin it is Deus ; French, Dieu ; Old Greek, Zeus ; German, Gott ; Old German, Odin ; Swedish, Gode ; Hebrew, Adon ; Dutch, Herr ; Syrian, Adad ; Persian, Syra ; Tartarian, Edga ; Slavonian, Belg or Boog ; Spanish, Dias ; Hindoo, Esgi or Reni ; Turkish, Abdi ; Egyptian, Aumn or Zent ; Japanese, Zain ; Peruvian, Liau ; Wallachian, Zene ; Etrurian, Chur ; Tyrrhenian, Eber ; Irish, Dieh ; Croatian, Doha ; Margarian, Oesc ; Arabian, Alla ; Dualtaam, Bogt. There are several other languages in which the word is marked with the same peculiarity.—*Israelite*.

PLEASURE CHEAPLY PURCHASED,

OR A GLEAM OF SUNSHINE ON A WINTER'S DAY.

BY THE EDITOR.



HE ultimate object of all human effort is pleasure. This may be questioned; but we think a little reflection will satisfy every one that it is true. The miser, grinning over his heaps of gold, finds his pleasure in the contemplation of that hoarded wealth. He has toiled and starved, perhaps almost died, to acquire it; and whether by foul means or fair, he has accomplished his object, and the consciousness of its possession, yields him pleasure,—a low and sordid one, 'tis true; yet, it is this kind for which his soul has longed.

The aspiring place-man finds *his* pleasure in the possession of office. He does not always, even, seek it for its emoluments, for often he is pecuniarily the loser by success; but he has fancied a pleasure in the possession of distinction of which others around him may not boast. Happiness, he imagines, holds in her hands official robes, and he only that wears them will be permitted to enjoy its unmixed delights. So, indeed, with all, and every pursuit of life. Whether on the battle field, wrestling with bloodshed and strife and death, or in the still and quiet walks of business life, toiling for money; whether in the councils of State, or on the farm, or in his workshop or office—whatever his hands find to do, he looks not so much at the labor or the deed, as at the result—the pleasure to be enjoyed in the accomplishment of the task, or in the possession of the dear-bought treasure.

A. will toil nine months in the year, with head and heart and hand, denying himself the rest which nature pleads for, if he may only spend the other three months at the sea-side, or the springs. For the three-quarters of the year, he will deny himself every solid comfort, that he may but realize a fancied enjoyment during the other one-fourth, however useless or expensive that pleasure may be.

Some persons will spend five nights of the week in a theatre, at an expense of one or two dollars each night—for pleasure. In his own quiet home, surrounded by "wife, children and friends," he could read the old authors, and enjoy the luxury of communing with the

pure and elevated minds that have lived and passed away ; he could listen to the teachings of the great masters, and luxuriate in their high and vivid imaginings,—away from the confusion and contamination of the theatre ; but, his perverted ideas of pleasure induce him to believe that it is found nowhere else but in the play-house. And though he may rise in the morning with nerves unstrung, his head bursting with pain, and mind all in clouded confusion, yet he is willing to pay even this penalty for the privilege of worshipping at the shrine of even *such* pleasure.

B. can only find pleasure in the possession of a large and magnificently furnished house, where every refinement of luxury ministers to his enjoyment, and every sense is feasted to satiety. C. discovers the fickle goddess in the possession of a beautiful and expensive equipage, with fine and fast horses, an accomplished coachman, and a spotted dog to add grace to the cortege. D. finds it in fashionable dress, or expensive feasts ; and *some*, even look for it in drinking saloons, and swallowing brandy ! By any means, and by every means, cost what it may, at every sacrifice, the world is all on the stretch for pleasure. Yet, after all, how few find or enjoy it !

But notwithstanding all this effort, and expenditure, and—disappointment, pleasure—*true* pleasure—is easily found, and cheaply purchased. It may not be discovered in the resorts of fashionable folly, nor in the saloons of intemperance, nor in a splendid equipage, or costly dress ; but the half of what is expended for either of these, would bring a constant stream of unmixed pleasure to the hearts and homes of all who seek for it.

We have made a most valuable discovery ; one that *we* think is capable of benefitting society at large, and shedding a ray of purer light upon many a dark and dreary pathway. The same discovery may have been made before, and revealed before ; but, from the aspects of the world at large, we fear the knowledge of it has been lost. We shall ask nothing for revealing it ; nay, we shall be pleased to make it known to all who are seeking pleasure. It saves labor and money and health ; it throws the beauty of morning upon the midnight of life, and gathers a genial glow of sunshine around shivering December. It is pleasure unmixed with regrets ; it is happiness which leaves no sting behind ; it is a smile which wears for a coronet the tear of sympathy ; it is an aroma purer and fresher than was ever borne by breeze from “Araby the blest.” Listen to our little story, and you shall know all about it, “without money and without price.” It is not a fancy sketch, got up for the occasion, and painted to suit ; it is fact, no fiction ; truth, not falsehood. It occurred under our

our own observation, and is capable of proof by more than one or two disinterested witnesses. *Listen.*

It was on the coldest day of this past winter. The wind was blowing fiercely, and few ventured abroad without an extra covering of warm garments; and, even then, they moved rapidly as possible and hastened to their office, store, or workshop. A friend of ours was sitting cozily by his office stove, carefully reading the *Masonic Review*. A little boy, perhaps eleven years of age, suddenly entered from the street with a bundle of afternoon papers under his arm, and proposed to sell our friend a copy. We must describe the boy. We have already guessed at his age. His hair was of a dark brown; his features regular, manly, and almost handsome; indeed, with the sad smile which lighted up his countenance, *forced* though it was, for the purpose apparently of conciliating and securing a customer for a paper, his face was attractive. His form was erect, but slender; and his clothing, though fitting him well—and cleanly withall, was scanty, worn and thin.

His respectful manner as he deferently urged our friend to "buy a paper," together with his half frozen appearance, his scanty wardrobe in such weather, and the shade of melancholy that was dimly perceptible on his young face, secured the attention and awakened the sympathy of our friend. It needed not inquiry to assure him that orphanage, in person, stood before him. He was poor himself, and had children dearer to him than life, who, if he were in the grave, might have to share the same hard lot of the news-boy before him. He spoke kindly to the boy, and soon learned his history. He was the son of a widowed mother with four or five children, all girls, and all, with one exception, younger than himself. During the day he stayed in the house, and stood ward over his little sisters, while the mother went out to wash and earn food for them. Towards evening, when his mother's return had released him from his charge, he came down town and sold the evening papers, that he might make a few pennies, with which to assist his mother. The whole appearance of the boy indicated that he was the child of poverty. His feet were encased in an old pair of boots, with the soles separated from the uppers about half way round, leaving much of his feet exposed to the weather; and this on the coldest day of January!

The story—artless, simple, and truthful as it evidently was, could not fail to reach a *Mason's* heart, and enlist his warmest sympathies. "Richard" acknowledged that his feet were cold—"sometimes numb;" but he "wanted to help his mother." It was enough.

Richard sold a paper for which he received double the price he asked for it, and was told to call again the next evening.

The little fellow retired with a grateful smile upon his face, half wondering at his strange luck, and went on in his labor of filial love. Once more alone, the Review dropped from our friend's hand, and he sat and mused long over the vision of orphanage and want that had passed before him. His own exchequer had suffered severe depletion from other quarters, and he cast about for assistance. He had a standing order from a wealthy and benevolent friend to call on him for assistance in all such cases; but that friend was now out of town, and would not return for a week. He then bethought him of a Pearl street merchant, who dealt largely in shoes and boots, and he at once started for the store. He informed the merchant that he was on a begging expedition. "I can give you nothing to-day," was the polite reply. Securing the merchant's attention, he related the case of the little boy, and requested a pair of boots for him. "That alters the case; you shall have the boots," said the kind hearted merchant. The boots were selected and carried in triumph to the office to wait the orphan's return the next day.

True to his promise to call again the next day, without knowing why he was invited, at the customary hour the newsboy made his appearance. The weather had moderated a little, and the slight sprinkle of snow was turning to water on the pavements. Richard's feet were thoroughly wet, and must have been very cold, though he complained not. Another paper was purchased, and the orphan was told to sit down by the stove, pull off his boots, (which were but fragments,) and dry his feet. A benevolent brother who had called in, was waiting to witness the boy's surprise. The anticipated feast of pleasure was fully realized. The boy's stockings were old, but a mother's care had patched and pieced them to shelter the feet of her noble child. Who can fathom the depths of a mother's love, and especially when she has nothing else on this earth to love but her children.

After Richard had thoroughly dried his feet, the new boots were handed him, and he was told to put them on. He did so almost mechanically, and then looked up at our friend enquiringly. He was informed, *the boots were his to keep and wear*; and the grateful "thank you sir," that trembled on his tongue, the gratitude which beamed radiantly from his sparkling eye, and flashed all over his face like a gleam of sun-light from a brighter world, will never be forgotten by those who were present. The shade of melancholy was gone, and

those two large, dark and brilliant eyes flashed with joy like stars of living light.

To add to the pleasure, if possible, the "visiting brother" bought a paper and handed the boy a "quarter." He said he could not change it; but he was told to keep it, and with the surplus buy him a pair of stockings on his way home. This was too much for the boy, and his little heart crowded up into his throat and smothered the multiplied thanks that were struggling there for utterance. Not knowing what to say, nor how to say it, amid the tumult of his feelings, he finally exclaimed—"Thank you—thank you! *I will give you all the papers you want!*" Noble boy; the proffer was equal to a province from the hand of a king.

After receiving some good advice, he went on his way rejoicing. Earth never saw a happier boy than he, and rarely two happier men than those two brethren. And yet all this unspeakable pleasure only cost *a few thoughts, a few steps, and a few pennies!* Who would not have the treasure at such a price?

We shall not attempt to follow the boy to his poor home, and listen while he relates the story of the strangers' kindness, to his mother; we may not listen to the congratulations of his little sisters, while he shows them his new and substantial boots, which will shelter his feet the rest of the winter, while he is trying to sell papers to buy them bread. Nor *can* we tell what were the emotions of that pious mother's heart, when she knelt that night in prayer! Doubtless the strangers were remembered, and a petition went up to mercy's throne, earnest as ever escaped from mortal lips, for a blessing on their heads. And the widow's God and the orphan's Father *will answer that prayer.*

Reader, would you purchase pleasure cheaply? *We have told you how.*

MASONRY IN THE SOUTH.

BRO. MOORE:—I have been intending for some time past, to write a communication for your useful paper, respecting the condition of our Order in the South.

My first visit to North Carolina was in the fall of 1848, and during my stay in the city of Raleigh, I had the privilege of attending the annual session of the Grand Lodge of that State. Genl. Collins was the Grand Master. I was kindly and cordially received as a masonic brother from this State, and permitted to have a seat in that body. I was introduced as the P. Grand Chaplain of the Grand Chapter of

Ohio, which station I had filled in 1846. I was received with open arms and warm hearts by all present, and was invited to deliver an address before them during the sitting in Grand Council. I complied with this request on the evening of the 9th of December, 1848.

I learned that Masonry was in a healthy condition in that State, and farther South. A number with whom I became acquainted were bright and shining lights of the Order; but I did not meet one single Sir Knight, as there is no Encampment in that State. The annual report of the Grand Master was an able document, and showed a large increase during the year. A large number of *Dispensations* and *Charters* had been granted for new Lodges, and no particular difficulty at any place in the State. In 1850, with my family, I visited that State again, and found everything connected with Masonry in a flourishing condition. In October of that year I obtained a Dispensation from the Grand Master, for a Lodge, to be organized in Graham, the county seat of Alamance county. A Lodge was constituted in a short time, and Dr. E. F. Watson was appointed *Worshipful Master*. A respectable number constituted the Lodge. At the next session of the Grand Lodge, which was held in December following, I obtained the charter for this Lodge; and it continued to prosper and add to its numbers until last summer, when it was thought best to have another Lodge at Shallowford, a few miles distant, which is in a flourishing condition, under the administration of Elder Alfred Iseley, as *W. M.* The Masonic Hall in Graham, was dedicated in March, 1851, by Cyrus P. Mendenhall, Deputy Grand Master of the State. I delivered an address on the occasion, to a very large audience. Thus Masonry continued to prosper, and men of the highest respectability became its patrons and supporters. During last summer it was thought expedient to organize a Chapter in Graham. A Dispensation was granted for that purpose, and Dr. Eli F. Watson was appointed High Priest; Dr. Pleasant A. Holt, King, and Elder Alfred Apple, Scribe; with every prospect of having one of the most flourishing Chapters in the State. Their furniture was ordered from New York, at a cost of near four hundred dollars, which will do honor to the enterprising members of that Chapter.

During my visit amongst them last fall, I learned that every brother was closely applying himself to act well his part when the Chapter was opened. A large number were waiting to take the degrees in the Chapter, and I have no doubt but by this time the number has increased to thirty or more. The Order stands high in the estimation of the public mind. A more whole-souled and better company

of Brethren I have never met at any place, than in Graham, and the county of Alamance, N. C.

On the 27th of December, 1850, I was called to deliver an address at the celebration of St. John the Evangelist, in Jamestown, in Guilford county. A great many of the Order were present at that time, and we had a meeting long to be remembered. At this celebration we met brethren from Ohio, South Carolina and Georgia, from whom I learned that Masonry was prospering in the South ; and with reference to the cause in this State, it was then, and still is, in a prosperous condition.

I am now corresponding with brethren in Mississippi, Alabama, Florida, and other southern States, and learn from the most distinguished members of the Order, that Masonry was never in a more flourishing and healthy condition, than at the present time. In North Carolina you have a respectable list of choice subscribers ; and I think with a little exertion on my return next spring, I shall be able to add a number more to your list.

In conclusion, Masonry in the twenty-one different States through which I have traveled, is generally in a prosperous condition, and I hope the different Lodges will guard well their avenues of admission, for there is danger from becoming too numerous and popular. I pray that we may live up to our principles, keep our sanctuary cleansed, and "put to silence the ignorance of foolish men."

Yours fraternally,

ISAAC N. WALTER.

January 29, 1855.

ORDO AB CHAO.

Address to the Royal and Select Masters, and Royal Arch Masons, of the State of Mississippi.

[CONCLUDED.]

The M. E. Grand High Priest of Vermont, declared, in his address to the Grand Chapter of that State, in May last, that the General Grand Chapter had no *jurisdiction* but what its Constitution gave it ; and said, that as its Constitution never gave it "any jurisdiction of Councils of Royal and Select Masters, it has no right to assume them to be subject to its jurisdiction, or to tell them what they shall or shall not do. Those Degrees," he said, "are older on this side of the Atlantic, than the General Grand Chapter ; their inherent rights are as perfect as any which belongs to Royal Arch Masons ; and a State Grand Council has

just as much right to assert power over a Royal Arch Chapter of a State, as the G. G. Chapter has to assert over a Council. The *rights* are every way equal. The Councils were not under Royal Arch authority when the G. G. Chapter was formed; they have never been so since, and never can be so, legitimately and masonically, but by their own free consent." The very learned officer whose address we are noticing, does not, however, recognize the power of the Supreme Councils over these Degrees, nor think that they ought to pass under the jurisdiction of those Supreme Bodies; they being, he says, so far as he is informed, wholly *modern*.

As it is undoubtedly the fact that Royal Arch Masonry, as a system, or even as a single Degree, is considerably *more modern* than the first Supreme Councils under Frederic the Great, or Lodges of Perfection in America; and the Chapter Degrees altogether *more modern* than the Degrees of the Scotch and French Rite, we might as well cease to base any claim to these Degrees on our superior antiquity. We imagine that the Royal and Select Master's Degree had been conferred in the Scotch jurisdiction fifty years before any Chapter ever thought of conferring them. About 1822, a person under authority from Jeremy L. Cross, was traveling through the Southern States, peddling and selling these Degrees and Charters as a money-making speculation; without [*? authority from the Supreme Council,*] as the Committee of the Grand Chapter of South Carolina assert, "yet having himself received a knowledge of the characteristic marks and tokens which distinguish one Degree from another, and evidently ignorant of the subject" he was trying to teach. In some such way, no doubt, an imperfect knowledge of these Degrees reached the Chapters; for it is certainly true that in some Chapters where they are pretended to be conferred, one of the Degrees is altogether reversed, and its whole character changed, and the other given in a most imperfect and bungling manner.

The Committee on Foreign Correspondence of the Grand Chapter of Illinois, at its convocation in September, 1852, very forcibly said:

"Certain it is that the State Grand Councils, and the Councils holding under them, and the 33d, never will acknowledge, either directly or indirectly, the authority of the General or State Grand Chapters over these beautiful and indispensable Degrees. With just as much reason can the Fellow Craft capture the Mark, and make it part of itself—can the Master's Degree capture the Mark, Royal Arch, Royal and Select Master's, one and all, make them, with itself, one *huge*, but splendid, Degree, as for the Royal Arch to reduce the Council Degrees to its jurisdiction. The Degrees of Master and Royal Arch, as well as the Degrees of Master and Select, have much more intimate connection

with, and reference to, each other, than the Degrees of Royal Arch and Select. *Losing, finding, place and why*, are different ideas; and yet, may all, and generally do, have a most intimate connection with each other. Nothing is more to be deprecated in Masonry than conflict of jurisdictions. There ought to be one common level."

In the conclusion of that Committee, however, that the State Grand Councils are the *source* of authority, this Committee does not concur. They are creations of the Subordinate Councils, invested with a *delegated* power. It is true that they act independently of the Supreme Councils, precisely as State Grand Lodges become independent of the Grand Lodge from which their Subordinates originally procured their Charters. But it remains not the less true, that the Degrees came from the Scotch Rite, of which the Supreme Councils are, each within its jurisdiction, the undisputed head.

The Grand Chapter of Kentucky holds that the General Grand Chapter has no power to decide whether the Royal and Select Master's Degrees are constitutional or otherwise; as they come properly after, and are above, the Royal Arch, and properly belong to separately organized Councils.

The Grand Chapter of Missouri considers that the Grand Chapters can have no actual practical jurisdiction over Councils of Royal and Select Masters; and has withdrawn the jurisdiction from its own Subordinates. The Grand Chapter of Illinois has done the same.

The Grand Chapter of Mississippi, in January, 1852, passed a Resolution, advising all Royal Arch Masons within its jurisdiction, not to receive the Council Degrees, except from a legally constituted Council.

Virginia and Wisconsin consider that these Degrees are properly located in Royal Arch Chapters, and under the Most Excellent Masters' Degree. Let them be once thus got possession of, and in a short time the Lodges and Chapters will be parcelling out the ineffable Degrees of the Scotch Rite, scattering them about in those places, between the different existing Degrees, where they too, on grounds and for reasons just as strong, "are properly located."

The Grand Chapter of Maryland has resolved that the General Grand Chapter ought to assume the jurisdiction of the Degrees of Royal and Select Master, affirm that they properly and legitimately belong to every Chapter, and direct that they should be conferred therein.

The merits of the claim of Chapter Masonry, or, as we may more properly call it, the Royal Arch Rite, to the Council Degrees can be condensed into a few words. They *explain* the Royal Arch Degree, by making actual fact of what the Royal Arch Mason only conjectures. They would and do, embellish, round off and perfect the Royal Arch

Degree ; wherefore the Arch Rite says to the Scotch Rite, you *have*, and we *want*; yield up, or we take by force. It is merely the re-assertion, in a new shape, of the old revier law, older than the harrying of cattle over the Scotch border, that

“ He shall take that hath the power,
And he shall keep that can.”

The precedent once *more* set, (it *was* set, when the Past Masters' Degree was captured,) it will not be long in being followed. Scotch Masonry, finding that the lines between different jurisdictions, settled and defined by prescription, which is the foundation of masonic law as well as of all other law, are no longer regarded, will revive her right to the first three Degrees. The York Rite or Master Masons will re-capture the Royal Arch Degree, the completion, and at its inception, a part of the Master's Degree, and make the Mark Master, which he originally was, the Master of a Lodge of Fellow Crafts ; and at the same time, to make the Master's Degree *totus teras atque rotundus*, the Masters will take also the Degrees of Royal and Select Master, to which they have, as far as the argument goes, a greatly stronger claim than the Chapters. The Master's Degree, and the Royal and Select Master's Degree, like the Secret and the Perfect Master's Degree, relate to one and the same period. In the meantime, the Councils will not be idle ; but, reversing the argument, may claim that the Royal Arch is the completion of the Select Master, as *finding* comes after *losing*, and so seizing upon this spoil, and perhaps harrying the borders of the Scotch Rite slightly, and picking up a few “ unconsidered trifles ” there, in the way of Degrees that will do to *fit in*, they also may create a system or Rite.

Is it not obvious that confusion worse confounded will be the result ? an utter annihilation of everything like boundaries of jurisdiction, an internecine war, ending in the total destruction of Masonry itself ? Will it be said that no such results will follow ? Surely, Royal Arch Masonry has no Charter of special monopoly allowing *her*, alone of all Masonic authorities and systems, to indulge in the luxury of spoliation of her neighbors by forays into their territory ? The evil will not stop with one acquisition or annexation. What conqueror will stop at a single province ? The domain of Scotch Masonry is wide and fertile. There are several of its Degrees that will be found as tempting as those of Royal and Select Master—as necessary, if not *more* necessary, to complete the Master's Degree and the Royal Arch ; and the conscience becomes more easily satisfied by every additional process of “ appropriation.”

We speak, and we intend to speak frankly, plainly and strongly, and

yet respectfully and kindly, upon this subject. The process heretofore has been to split up and subdivide, and this process created Royal Arch Masonry and Council Masonry. All the Chapter Degress have been so split off. Now it is proposed to reverse the process, and to condense. What is to become of Royal Arch Masonry in *that* process?

Time has created these distinct organizations. The York Rite has seen Chapter Masonry secede from it, organize, and set up for itself. The Supreme Councils have seen the Royal and Select Masters establish Grand Councils, and decline allegiance to the power whence they derived their existence. Many years since the same process was going on. Masonry divided itself into different Rites and Jurisdictions, each with its own train of Degrees, as people organize themselves into political communities. Time has confirmed each in its respective possessions, and prescription has ripened possession into title. It has become masonic law, if there is any such thing as Masonic law, that it is clandestine and unmasonic to invade another jurisdiction, or intermeddle with Degrees to which such other jurisdiction has either original title, or long continued possession. No one encroaches on Royal Arch Masonry. The borders of her jurisdiction are at peace. She has to build no forts and man no walls to keep off any invader. Why then should she put forth her hand to take that which is not hers? *She is even now engaged in a work of restitution*, in yielding up the Past Master's Degree to the Grand Lodge. Thou shalt not covet—*anything* that is thy neighbor's. Cursed is he that removeth his neighbor's landmark.

As Royal Arch Masons, we deny, that the General Grand Chapter, or any other inferior Royal Arch authority, has, under the powers derived from its constituency, any right or constitutional power to *invent* a new Degree, or to borrow from any other Rite or jurisdiction an existing Degree, and make it a component part of Royal Arch Masonry; and we hold that any such action would be utterly void for such want of power; and that no Royal Arch Mason would be bound, by his obligation or otherwise, to pay the least regard or attention to any such legislation; but on the contrary, be imperatively bound by his allegiance to Masonic law to set it wholly at naught.

And, as members of Masonry in general, we declare that the whole constituency of the General Grand Chapter,—the whole Royal Arch Fraternity, have no right or power to despoil another long-established jurisdiction, of degrees that belong to it: and that no such action would be binding on any Mason in the world: that such an attempt would be peculiarly dangerous to Royal Arch Masonry itself, inasmuch as its own existence as a separate jurisdiction dates only from 1798, and depends upon the same law of prescription that protects its sister jurisdictions.

Time, which has made the Mark and Most Excellent Master, and even the Royal Arch, *regular* Degrees, from side or auxiliary Degrees, or modifications of such, which they were originally, has done the same service for the Royal and Select Masters. The same great physician that has cured the original illegality of the Royal Arch organization, making of *successful* revolt, revolution and independence, has done the same thing for the Councils and Grand Councils.

Whatever may be the action of one, or all of the Grand Chapters, or of the General Grand Chapter itself, all regular Council Masons, and we among the number, will ever regard those who receive the Degrees of Royal and Select Master in a Chapter, as clandestine until they are healed. We shall never be present when those Degrees are conferred in a Chapter; and, in all respects, all Council Masons will, under all circumstances and at all hazards, preserve their allegiance to the Grand or Supreme Council, to which it of right belongs.

All we desire to add to this, at present, is to remark, that the jurisdiction over the Degrees of Royal and Select Masters are plainly and distinctly granted to the Grand Council of Princes of Jerusalem for the State of Mississippi, by those who had the ownership of those Degrees, and who had a right thus to dispose of them. It matters not who or what body may claim jurisdiction over them elsewhere. In Mississippi, the authority has been vested by legal authority in this Grand Council, and without a clear and palpable violation of masonic law, they cannot, (without their consent,) be divested of that right. It matters not whether these Degrees could be better governed, or whether the grant were injudicious or not, the grant was made, and the right has been exercised for a quarter of a century; and it is not in the power of individuals, or any Body except the Supreme Council, to take it away. In the Report made by Dr. Dalcho, Isaac Auld, E. D. LaMotta, Jn. Mitchell, and Abm. Alexander, to the Supreme Council at Charleston, upon Sublime Free Masonry, made the 4th December, 1862, the following remark is made:

“Besides these Degrees, which are in regular succession, most of the Inspectors are in possession of a number of detached Degrees, given in different parts of the world, and which they generally communicate free of expense, to those brethren who are high enough to understand them. *Such as Select Masters of 27*, and the Royal Arch as given under the Constitution of Dublin, Compagnon Ecossais, La Maitre Ecossais, and Le Grand Maitre Ecossais, &c., &c., making in the aggregate 52 Degrees.”*

* “DOCUMENTS upon Sublime Masonry in the United States of America, with notes by Jos. McCosh,” published in 1823. This Report of Dalcho and others, was appended to Dalcho's Orations. Bro. McCosh was in 1829, D. G. Secretary of the H. E. and Sov. Ins. Genl. of the 33d, for the Southern Division of the U. S. A.—W. P. M.

If it be right to take from the G. Council the Select Master's Degree, it would be also in perfect accordance therewith, to take from the Supreme Council the "*Compagnon Ecossais*," or any or all of the others above enumerated, for they are side Degrees of the Scotch Rite also—but dare they do it! The same violation of right would allow the Sublime Mason to capture the Mark, as suggested above, from the Chapter, and he could justify himself better than a Mark Master, claiming and displaying work not his own, and receiving wages therefor. Such are warned to beware of the "right hand." The work of the spurious and clandestine body organized as a grand Council at Jackson, has not the mark of the Craft upon it, and all good Masons must reject it upon cool and calm consideration.

This Grand Council cannot suffer its rights to be forcibly taken from them. There never existed a cause for the attempt either in the divisions of the Subordinate Councils, or in the arbitrary and tyrannical government of the Grand Council. That the Councils are not directly represented, is true, but in the presence of Solomon and H of T., we know nothing of democracy, and he who can sit on the throne of the former and talk about it, is unworthy of the high position, and should at once abdicate for the benefit of Free Masonry.

To our companions of the new organization, we would say, you have erred—we will not now investigate the motive of that error—we hope, as we said at the commencement, that the motive was not unworthy of you, as men and Masons. You have had time for reflection; you, now at least, are enlightened on the subject of the Royal and Select Degrees, and of the jurisdiction to which they belong. Will your conscience permit your pride to govern and deter you from doing your duty, by at once dissolving your illegal organization? We cannot, for the sake of Ancient York Masonry, and its rights and its organizations; we cannot, for the sake of Royal Arch Masonry, its rights and its organizations, suffer *this* jurisdiction to be invaded. You can retreat, for in retreating you lose nothing that is your own. We boldly say, that you can never hereafter satisfy yourselves that a continuance of your organization would be right, and we beg and pray you, as you love the harmony of the Fraternity, as you love Free Masonry, as you love justice and right, to abandon your organization, to retreat from this territory, remembering that "It has become Masonic Law, if there is any such thing as Masonic Law, that *it is clandestine and unmasonic* to invade another jurisdiction, or intermeddle with Degrees to which such other jurisdiction has either original title or long continued possession."

And we have both original title and long continued possession. The first Council of Royal and Select Masters in the State of Mississippi,

was chartered in 1830, by the Grand Council, by virtue of the powers granted by the Dispensation from the Supreme Council, 17th October, 1829, and confirmed by Charter from the same body, bearing date 14th March, 1830. And since then, all the Councils in this State were first established by Dispensation from the Presiding Officer of this Grand Council, up to the creation of one by individuals congregated at Jackson in January last. The organizations of this Grand Council, and the Subordinate Natchez Council No. 1, were superintended by Bro. Snell, as D. Inspector General of the 33d, with full powers from the Supreme Council. Can our title be improved? If it be good, no other can be.

To our companions who acknowledge the jurisdiction of this Grand Council: We would wish you to avoid all controversy with our erring companions, and would desire you to treat them with all brotherly kindness and due courtesy; but you cannot, with propriety, visit the above mentioned clandestine organizations, whether the Grand Body, self-organized at Jackson, or its Subordinates; nor can you recognize any of their initiates. The latter cannot be admitted into your Councils; nor entitled, until they shall be regularly healed, to any of the benefits of Royal and Select Masters.

"DEUS MEUMQUE JUS."

By order of the Grand Council of Princes of Jerusalem of the State of Mississippi.

WM. P. MELLEN, 32°,

GRAND CHANCELLOR.

NATCHEZ, 23d September, A.: D.: 1854, A.: M.: 5614.

THE LAMB SKIN.

"A correspondent enquires, 'Has a Mason any right to wear, on any occasion, any but the *lamb skin* or white leather apron?' We are not at all surprised that a question of this character should be put to us, as it is a singular fact, that linen or muslin aprons are used in many Lodges throughout the country, and in some of them not a single lamb skin apron was ever seen. This only goes to prove that our beautiful ritual is not comprehended, even in some of its simplest forms, by some of the fraternity. It surely must be lamented that in the present prosperous condition of the society, when all is peace within and without our walls, that proper attention is not given to those minor matters which distinguish us Masons. The fault lies in the great mass not being reading Masons, or not willing to devote the

time to study the science of Freemasonry, or unwilling to incur the expense of contributing towards any of the masonic publications of the day. In the words of a recent correspondent, who, in writing to us from Canada in reference to departures from ancient customs, remarks, that the members of the Order in his place seem to be satisfied if they can only make themselves known as Masons, as they then have all the knowledge of the Institution which they consider is requisite. It is to be regretted that such is the case. We say without hesitation, that he that is satisfied with the mere outward covering with which the symbols of Freemasonry is clothed, never should have been permitted to associate with us. It is not consistent with our duties, as members of this fraternity, to throw pearls before swine. We are recreant to every duty if we do so. And are we not casting pearls to swine if we introduce those among us who are incapable of comprehending the sublime lessons taught in our mysteries? The lamb skin is the only clothing known to our ritual. Read, hear and understand."

We clip the above from our cotemporary, the "Key Stone," and commend the remarks of Bro. Hyneman to the careful attention of the Craft.

Question: What is the badge of a Mason? Answer, a LAMB SKIN. Why? Because the lamb is an emblem of innocence—that *purity* of life, which is so essentially necessary as a preparation for the Grand Lodge above. When one wears a lamb skin as an apron, we conclude that he wears it as the badge of Masonry; for that is *the distinctive* badge which pertains to Masonry.

This being the fact, when Masons appear clothed as such, either in public or private, are they at liberty to wear any thing else? We hope each Mason reader will answer this to his own conscience, and in the light reflected from our solemn and beautiful rituals. Is it not a departure from masonic usage, as well as from masonic rituals and teachings, for Masons to wear *any* thing else as the badge of Masonry? A piece of silk or satin, worsted, woolen, or cotton, may perhaps properly be worn by other associations; but, we repeat, the *only* badge of Masonry is a lamb skin. How lamentably is this rule departed from! When we see a masonic procession in the streets, perhaps not a single member has on the badge of a Mason! Have silk and satin become the badges of Masonry? Is the beautiful lamb skin abandoned? Have we ignored the teachings of the fathers, and become wiser in this respect than the generations that are past?

Brother, you was taught to wear the lamb skin; who gave you permission to lay it aside and substitute cotton or silk? Do you ex-

pect to be recognized as a Mason without the only appropriate badge of Masonry? Or have you found a better emblem, and therefore changed our ritual?

But we suppose it does not look gaudy and flashy enough on the street; it is not sufficiently attractive for modern taste! Other societies dress magnificently; their aprons and collars are all jeweled and spangled and befrizzled, and we shall be cast in the shade unless we rival, and, if possible, excel them! Precisely. The glittering gew-gaws of modern associations have thrown a shadow on our pure and beautiful emblem; and your *love of show* has crippled your judgment and blinded your reason. *Ye have forsaken Jerusalem and gone after strange gods.* Let others wear what they please, we have no right or disposition to complain; but, brother, if you will give us the difference in cost between a spotless lamb skin and your expensive satin, we will buy with it a bag of flour, a large ham, and ten pounds of sugar and coffee each; and *with these we will make the widow's heart to sing for joy, and the orphans to bless you on their knees at night.*

[ED. REVIEW.]

THE SONG OF CAPTIVE ISRAEL.

BY MARY E. BROOKS.

COME, sweep the harp! one thrilling rush
 Of all that warm'd its chords to song,
 And then the strains forever hush
 That oft have breathed its wires along!
 The ray is quench'd that lit our mirth,
 The shrine is gone that claim'd the prayer;
 And exiles o'er the distant earth,
 How can we wake the carol there.

One sigh, my harp! and then to sleep,
 For all that loved thy song have flown;
 Why should'st thou lonely vigils keep,
 Forsaken, broken, and alone?
 Let this sad murmur be thy last,
 Nor e'er again in music swell;
 Thine hours of joyousness are past,
 And thus we sever: fare the well!

Israelite.

THE MASONIC BURIAL.

A REMINISCENCE OF TIOGA POINT.

We copy the following from a late number of the Athens Gazette. We are greatly mistaken if the author is not *our* "Mary," for few else could sketch such proceedings so well as she. [ED. REVIEW.]

It was during the stormy period of the American Revolution, and before the first settlement of our Valley by the white men, that the events contained in this narrative, occurred.

In the year 1778, the memorable expedition of Col. Hartley came to Tioga, from the West branch of the Susquehanna, crossing directly by the Lycoming Creek, and from thence to this place, where they destroyed the Indian village of Queen Esther, situated on the west side of the Chemung, (then called Te-ho-ga,) near its junction with the Susquehanna.

The place where it was situated is still known as Queen Esther's Flatts, and although stripped of much of the romantic scenery that then surrounded it, still reposes in the same quiet beauty, on the borders of the tranquil stream that flows by it. Of the justice in destroying this Indian town, and driving its queen and half-christianized subjects, back to the savage life from which, under the influence of the peaceful Moravian missionary they were just emerging, I am not to decide.

It is sufficient for my narrative to say, that Queen Esther, with her destitute people, retired further up the Tioga, and joined the more war-like nations of the north.

Col. Hartley finding his force too small to pursue them further with hopes of success, conducted his troops down the Susquehanna to Wyoming, pursued and harrassed by the warriors of Queen Esther, whose village and corn he had destroyed.

In the summer of the succeeding year, 1779, the celebrated expedition of Gen. Sullivan came up the Susquehanna, and encamped at Tioga, where the village of Athens now stands, to await the arrival, and form a junction with a body of troops under Gen. Clinton, which were to descend the Susquehanna, and rendezvous at this place.

Gen. Sullivan arrived on the 12th, and Gen. Clinton on the 29th of August. While awaiting the arrival of Clinton, Sullivan had several skirmishes, and one severe battle with the Indians, who seem to have been prepared to resist his further progress to the north.

Tioga point was at this time one of the strong out-posts of the Iroquois confederacy, and was called by them the *south door* of their long house. The Senecas, one of the nations composing this confederacy

had undertaken to guard the south door, or gate, and see that none *passed* or *re-passed* without permission.

During a skirmish that took place a few miles above the present village of Athens, two of Gen. Sullivan's men were killed by the Indians. One was a Lieutenant, the other a private ; they were taken back and buried near the camp, a little to the north of it.

The Lieutenant was a Mason, and he was buried with masonic honors. Whether he had united himself with the fraternity at his own home in the lower part of the State, or been *initiated*, *passed* and *raised* in the military Lodge of Gen. Sullivan's army, I am unable to state, nor is it a matter of importance to this narrative. It was sufficient that he was a member of this great mystic brotherhood,—and here, far from his kindred and his home, in a then savage wilderness, he was buried by his brothers with the solemn rites of Masonry.

Masonry, whose object is universal brotherhood, and whose three-fold professions are *Brotherly Love*, *Relief* and *Truth*, though flourishing most in times of peace, had nevertheless many votaries in the army. Washington, Lafayette, Warren, and nearly every high officer of the American army were Masons, and they valued so highly the Institution, that in order to enjoy its cherished rites, they had established Military Lodges in the army, where they might still study and practice the sublime mysteries of Masonry.

Though the sound of the bugle often called them to strive where foe met foe, and lance met lance, yet when the strife was over, the sound of the gavel, with its peaceful welcome, often called victor and captive to meet in the same Lodge, and greet each other as brethren. Masonry had taught them that the sword of justice should be tempered with mercy, and though they held it with fortitude. undaunted, they should wield it with mercy unrestrained.

A Military Lodge was connected with the army of Gen. Sullivan, and the Lieutenant was to be buried with the rites and honors of Masonry. The grave had been prepared in due form, the beating of the muffled drum had called each soldier to his post to witness the burial of their fallen comrade, and the sound of the gavel had gathered each mystic brother within the tented Lodge, that was erected in this savage wilderness, to inter with the solemn rites of Masonry a deceased brother. Though rude the Lodge there erected, yet the Tyler guarded its door—the East, the West, and the South were seen with their respective jewels, and in the center was the Altar, with its three greater and three lesser lights. Beside these was placed the form of the fallen soldier, the departed brother. At his feet lay his sword, and on his breast a white lamb-skin apron, his collar and his jewel.

The gavel gave its mystic sound, and it was answered from the South and the West,—from the Ground floor,—Middle, and the Inner Chambers. In that select band of brothers, each hand was skilled in a Master's work, each eye had seen the Light—"Which none but Craftsmen ever saw,"—each ear had heard the ————. But before them lay the inanimate dead. The hieroglyphic was unseen by his glazed eye, but his spirit was with the living God. The cold hand could no longer feel the grip of a brother;—he looked now to the "*Lion of the tribe of Judah*"—could he no longer hear the Master's word? "In the beginning was the Word, and the Word was with God, and the Word was God!"

From the East came forth a voice,

"Where is now our brother?"

From the West came the response:

"*He sojourneth in darkness!*"

From the East again was heard—

"Can we redeem our brother?"

And from the South came the reply:

"*We have not the ransom! The place that knew him, shall know him no more!*"

From the East again:

"Shall his name be lost?"

And the response from every tongue was:

"*The memory of a brother is precious;—we will write it in our hearts.*"

The Master then took from the archives of the Lodge, a scroll on which was written the name, and on it wrote the age of him that lay before them; and having sealed it with his mystic seal, he placed it within the shroud, upon the deceased warrior's bosom. The grand honors of Masonry were then given three times by every brother, accompanied with the words: "We have knelt with thee in prayer—we have pressed thee to our bosoms—we will meet thee in heaven."

And the response was given.

"*The will of God is accomplished—So mote it be—Amen!*"

The secret ceremonies of the Lodge having been duly performed, the sad procession was formed to proceed to the place of interment. Each member of the order was clothed with a white lamb-skin apron and white gloves, with a black crape on his left arm, and a sprig of evergreen from the forest on his left breast. The Tyler with his drawn sword,—its hilt bound with crape, led the van—and the brothers ranged two by two, followed him. Each officer of the Lodge took his appropriate station, and the Holy Bible, that great Light in Masonry, with the square and the compasses, were borne by an aged brother on a black pavillion.

The Master then followed, and behind him, on a rude bier, wrapped in his cloak and blanket, was borne the body.

As they passed the outer door of the Lodge, every soldier of the army filed into the procession, and followed slowly and sadly to the open grave.

The Worshipful Master began the burial service by saying, "What man is he that liveth, and shall not see death?"

The response was given. "Man walketh in a vain shadow: he heapeth up riches, and cannot tell who shall gather them."

The Master again said, "When he dieth he shall carry nothing away, his glory shall not descend after him." And the response was,—“Naked came he into the world, and naked must he return:—the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

And the Master said:

"Let me die the death of the righteous, and let my last end be like his."

And the brethren answered:

"God is our God forever and ever; he will be our guide, even unto death."

The Master then addressed the brethren as follows:

"Our brother has reached the end of life! His offerings were made on the altar of charity. He honorably sustained the cares of life. He made the hearts of all around him happy. He trod not on the worm that moved at his feet! His heart was in the laws of his country. His religion to his God taught him to extend happiness to man. But he has bidden us a last farewell. Farewell, our brother!—We reply *farewell!*—go visit the Grand Lodge of Brethren!—Go meet thy God; and may he approve thee! may our eyes be closed in peace like thine!—and our dying pillow be as easy! Farewell till the grand summons!—There, brother, we will rise and meet thee!—Glory be to God on high!"—and the response went up from every brother,

"As it was in the beginning, is now, and ever shall be; Amen!"

The following prayer was then offered:

"LIGHT of life; all things live before thee;—darkness and light are both alike to thee. Thou seest us at our birth and at our death; we are always present with thee, and our thoughts never perish from thy remembrance. May our brother live with us as with thee:—let his death teach us to die, and let thy gifts to him and us be, immortal happiness in the Grand Lodge; and to God be glory forever—Amen."

The body was then lowered into the grave, and the Master holding the apron of the deceased brother in his hand, proceeded to say:—

"The lambskin or white apron, is the emblem of innocence and the

badge of a Mason. This emblem I now deposit in the grave of our deceased brother. By it we are reminded of the universal dominion of death. The arm of friendship cannot prevent his coming; the wealth of the world cannot purchase our release. The innocence of youth, and the charms of beauty, are alike unheeded by him. Soon the shroud must clothe our bodies, and the grave be our home."

Having deposited this in the grave, he took a sprig of evergreen from his bosom, and holding it in his right, continued,

"This Evergreen which once marked the temporary resting place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By it, we are reminded that we have an immortal part within us, that shall survive the grave, and which shall never, never, never die! By it we are admonished, that though like our brother whose remains lie before us, we shall soon be clothed in the habiliments of DEATH, and be deposited in the silent tomb, yet, through the merits of a divine and ascended Savior, we may hope that our souls may bloom in eternal spring."

He then dropped the evergreen into the grave, and was followed in a march three times around the grave, during which each deposited in it a sprig of evergreen, saying as he did it, "*Alas! my brother!—We shall meet again!*"

Then every brother joined hands in a circle around the grave, and silently renewed their vows to each other.

The Master and each brother then took a handful of earth in their right hands, and the Master said:—

"Unto the grave we have consigned the body of our brother."

Each then cast the earth into the grave, the Master saying,—"Earth to earth—ashes to ashes,—dust to dust!—there to remain till the trumpet shall sound on the resurrection morn! We can cheerfully leave him in the hands of a Being who doeth all things well; who is glorious in holiness, fearful in praises, doing wonders. Friend of our hearts, there rest in peace, till raised by the GRAND MASTER'S WORD to joys and bliss immortal."

"Amen! so mote it be!"—was the response of each brother, giving at the same time the public grand honors of Masonry.

The procession then returned to the Lodge, in the same order, and as they left this brother to his long sleep in this distant forest, a single musket was fired over his grave as a soldier's tribute by his sorrowing comrades, and the slow beating of the muffled drum, called them, too, back to their camp.

Less than a century has passed since these events occurred, and the grave of this brave soldier and faithful brother, is no more remembered.

History and tradition place it near our village,—a little to the north of it. It was the first masonic work on record here, and to preserve its memory in the midst of Masons this sketch has been written. H.

January, 1855.

THE CAPTIVE BIRD.

BY MRS. A. L. RUTER DUFOUR.

All day long my heart was throbbing,
 With a bitter sense of pain;
 O'er its chords was sadly trembling,
 Sorrow's low and wild refrain.
 And despair was slowly folding,
 Gloom around my drooping soul,
 Night was o'er, around, above me,
 'Mid its folds no bright ray stole.

"Life is but a weary trial,"
 Sighed the spirit of unrest;
 Aimless, hopeless, will there never
 Come to me the long sought rest.
 Near the high eternal altar,
 For my soul is there no trust?
 Why, alas! does faith thus falter,
 And shrink back to gloom and dust?

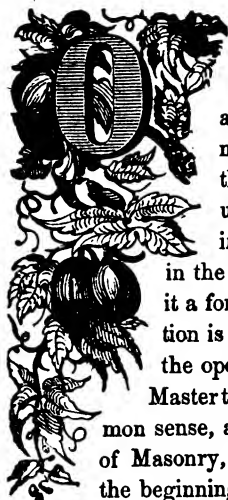
Musing thus, a gentle warble,
 From my tiny captive fell;
 Then, a gush of thrilling music
 Welled forth from his little cell.
 "What a lesson!—what a teacher!"
 Restless spirit then was thine;
 Though neglected and imprisoned,
 Never did the captive pine.

Learn then—like the little songster,
 Soul of mine to spurn despair;
 Let not earth's dull bars and fetters,
 Bind the soul immortal there.
 Let a grateful sense of feeling,
 Ever thrill thy inmost heart;
 For the Father only chideth
 These who from his truths depart.

Washington, D. C., Jan. 24th, 1855.

MASONIC LEGISLATION.

BY THE EDITOR.



YOUR attention has frequently been called of late to what is considered a serious and growing evil among us. We have reference to the subject of masonic law, and questions of usage. Some brother starts a quibble in the Lodge, which he cannot unravel himself, and which is of no earthly use or importance. But in his own mind, and probably in the minds of others, it assumes importance by giving it a forced application to some existing case. The question is agitated and discussed, and grows more knotty by the operation, until application must be made to the Grand Master to pronounce his "decision." A few grains of common sense, and an ordinary knowledge of the spirit and usages of Masonry, would have been sufficient to settle the matter at the beginning: but it has grown with handling and increased with argument, until it has assumed a portentous magnitude; and to hear the learned discussions about it, one would be ready to conclude that the fate of Masonry was involved in its proper adjustment.

At this stage of the proceedings a letter is hurried off, perhaps, to the Editor of some masonic periodical,—for it is presumed that Editors know every thing, and especially masonic Editors, for some masonic papers are half filled with questions and replies, and the department of masonic jurisprudence is thus enlarged without limit. The Editor replies to the question, giving *his* view of the case, although he has only heard one side of it, and forthwith that *ex parte* opinion is taken as law! Or, it may be, the question goes up to the Grand Master, for *he must* know every thing, and is infallible besides. The Grand Master reports his opinion, which is also frequently based upon the statement of an interested party, and who has placed the question (on *his* side) in the strongest possible light. This settles the matter for the time being, so far as that individual or Lodge is concerned. But this is only the beginning of the end.

The Grand Master retains a copy of the correspondence, and very properly reports it to the Grand Lodge. Perhaps scores or hundreds of similar letters are returned by the Grand Master, together with his "decisions" thereon. The whole mass is referred to a committee on masonic jurisprudence, who are required to make a report on the same before the close of the session. That which has transpired in the office

of the Grand Master for a whole year, and occupied much of his time, is to be examined in a few hours and a report made thereon. In due time the committee report something like the following: they have examined the correspondence and decisions of the Grand Master, and "approve the same"; and recommend that said decisions be published with the proceedings *as the law binding the Fraternity within the jurisdiction of this Grand Lodge*. The report is read; two-thirds of the body, perhaps, do not hear it or know that it is important. Some one moves its adoption, the vote is taken, and carried. The first thing we know, the report and "decisions" appear in the proceedings as the *law of the Grand Lodge*, and which every member is bound to obey!

We need not go into a careful examination of the process by which those *impromptu* "decisions," made on *ex parte* statements, have become law. We shall not enquire whether the committee had the whole of each question before them, or, if they had, whether they carefully considered each question in all its bearings. We shall not enquire whether the committee were learned and experienced Masons, and therefore, competent to decide, for we may presume that the Grand Master would appoint none but such on so important a committee. We shall not enquire whether the Grand Master, being liable to the frailties common to humanity, has a desire to have his "decisions" sustained by the committee, and is therefore careful who he selects to review those decisions. Nor shall we enquire whether the committee is composed of men who have sufficient moral nerve to express an opinion adverse to that given by the Grand Master, should that officer have committed an error. Such things may or may not be: the best are liable to err; but, we believe such committees are usually very judiciously selected, and we know that for some years past some of the ablest men in the Grand Lodges we have attended, have been on such committees. It is sometimes *probable*, however, for a portion of such committee to be young and comparatively inexperienced brethren.

We do not particularly ground our objection to this kind of legislation on these contingencies. There is enough of fact.

In the enactment of a new law, or in the repeal of an existing one, the proceeding should be direct and open. The question itself should be brought directly before the Grand Lodge, that the members may know what is offered, what the evil is, and what the proposed remedy. How else are they to vote understandingly? How are they to be consistent, and not undo this year what they did last, or pull down to-day what was erected yesterday? Permit us to refer to a case in point.

A few years since our own Grand Lodge, decided that an expelled Mason must apply for restoration to the Lodge which expelled him,

whether he is living within its jurisdiction or not,—as no other subordinate Lodge had the right to restore him while that Lodge was in existence. It also decided that the Grand Lodge had concurrent jurisdiction with the subordinate Lodge in such cases. We shall not here attempt to decide which of these resolves was right, or whether both or either was ; but the Grand Lodge made it the law by a solemn act of its own, after careful consideration, and a lengthened discussion. The Craft in this jurisdiction recognized the law, and have been governed by it until within a year or two. The question as to what body had the right to restore an expelled Mason, was since presented to the Grand Master, and *he* decided that the Grand Lodge had the *exclusive* prerogative of restoring an expelled Mason,—thus setting aside a resolution of the Grand Lodge. That opinion, with others, went through the hands of a committee, was approved, adopted, and is now regarded by some as the law of the Grand Lodge ! Thus, by a new kind of legislation, unheard of before in the history of law-making, one law is repealed and another enacted, while perhaps not one-fourth of the members of that body knew what was being enacted ; certainly the particular question was not named or thought of.

We do not mention this case as an isolated one ; there are doubtless others of equal marvel and importance. Nor do we mention it for the purpose of censure ; for we do not believe that any wrong was intended on the part of any one. But, we refer to it to show how inconsiderately laws are made or repealed by Grand Lodges. The vote by which that report was adopted, given without investigation, or knowing what was involved in it, enacted or repealed perhaps twenty different laws ! And this too, without the Grand Lodge knowing what those laws were, what was the occasion for them, or the subject matter to which they respectively referred ! It was more than a year after that report was adopted that we were informed of its effect : and, though we had read the printed proceedings, and had not *carefully* examined the language of the report, and could scarcely believe the information until we had looked at the report again.

In connexion with this subject we would like to suggest the enquiry as to what force the “opinions” of the Grand Master are. Each successive Grand Master differs from his predecessors, in regard to some questions presented ; and in a very few years, if the “opinion” of each Grand Master is law, we shall have a ponderous mass of conflicting “opinions,”—or laws—all of which are pronounced “obligatory” upon the Craft. And, if, by adopting a report of a committee, as above detailed, old and regularly enacted laws of the Grand Lodge may be set aside and new ones put in force—a dozen or twenty at one resolve

—we should like to know what kind of a condition Masonic law will be in after a few years more.

Allow us to say that “decisions” of a grand Master are important items; but it occurs to us that such decisions can only be applied to construing existing laws. He cannot make a new law, but he can put a construction upon one already existing. Or, when a doubt exists as to masonic usage, (and well established masonic usage is as much a law on that point as though it were a resolution of Grand Lodge,) *he* should in the interim of Grand Lodge,—not when it is in session—solve that doubt, or at least *try* to do it. In so far his opinion is binding until the Grand Lodge overrules it. If his successor in office differ from him in opinion, *that* opinion is law, for the time being; for it is presumed to be just as good as his predecessors’. If any think it of sufficient importance, they may bring the matter to the attention of the Grand Lodge, and that body is competent to settle the question.

But the Grand Master can make no new law: that is a prerogative which belongs alone to the Grand Lodge. The supreme legislative and judicial power is in the Grand Lodge: in the *interim* of its sessions, the Grand Master represents the Grand Lodge in its executive functions, but not in its legislative or judicial. It is true, he may depose officers of the Grand or a Subordinate Lodge; but that deposition is only in the character of an arrest, (not punishment,) until the delinquent can be tried by his peers at the next session of Grand Lodge. It is his prerogative to say what the law is, not to make a new one; and what he cannot do directly he cannot do indirectly. The idea that the Grand Master himself is *above* law, and, like the legal fiction in monarchical governments, which assumes that “the king can do no wrong,” is immaculate, should not be entertained for a moment. The Grand Master should be as much a subject of law as the humblest member of the Craft, with whom, in this respect at least, he is perfectly *on the level*. In the discharge of the legitimate functions of his office, he is supreme, provided he keep himself and his acts within the prescribed boundaries of Masonic law; beyond that, he is but a man and a brother.

These thoughts are submitted without any intention, as already stated, of reflecting upon the doings of any Grand Master, or Grand Lodge; but to call the attention of the Craft to what appears to us a growing evil. The Craft are in danger, we think, not only of being “governed too much,” but of having too many sources of legislation. The *cause* for this, we think, arises from a disposition to quibble and question. The laws, rules and regulations of Masonry are general, few and simple; and though there may be no *specific* provision for *every* possible case that may arise, with their almost infinite shades of difference, yet

it is not difficult for a discerning mind to apply the general principles to each case. And here, unless a wrong is done, the matter should rest ; a love of disputation should never disturb it ; captiousness should be compelled to let it rest ; and a love of peace and harmony should smile the differences of opinion into a quiescence to the decision.

The Supreme law of Masonry is LOVE ; *that* should be consulted, both in the application and construction of masonic law and usage. Better, for the time being, trench a little upon the usages in their *minor* details and unessential particulars, than to lay violent hands upon the great principle involved. *That* should be preserved if possible, and without *too* great a sacrifice, though opinions may vary about matters not in themselves vital. Internal peace and harmony constitute the strength, as well as the support of all associations and institutions, but more especially in that to which this article refers. May they ever continue to be our strength.

A SLEIGH RIDE.

BRO. MOORE :—I have been thinking of you to-day, and other friends away down in the sunny south, and wondering if you really know anything of *winter*—this dear, delightfully freezing season, when the snow is from two to five feet deep, and the thermometer ranging from five to fifteen degrees below Zero ! Think of this, ye poor victims of “dust” and sunshine, and be *sorry* that instead of the soft gales, the gentle breezes, and all such miserably enervating influences, you have not the bold, hurrying, flurrying snow storm,—the wind and the tempest in all their might and magnificence ; and then, that *beautiful hush*, after these have passed, and the earth looks serenely up, robed in its white mantle, all gleaming—*blazing* with the gems of heaven’s own setting ! And then, the sleigh rides ! What visions of delight—of pure, untrammelled enjoyment do these bring up,—what jolly realities in their actual experience ! A *sleigh ride* ! It may be a romance, and a history ;—and a little way back in the past comes up now the recollection of one which I would like to tell you something about.

It was an intensely cold evening, just freezing enough, and dark enough to satisfy the crazy adventurers prepared for such an expedition ; and at the given time away started a host of sleighs, cutters and jumpers, well freighted with gay, happy, trusting spirits. All mere conventionalism, all care, all fear were thrown to the four winds,—we were

having a sleigh ride, and it was to be *thoroughly* enjoyed. Our spirited steeds did their duty well. We dashed over the crisp snow, more and more exhilarated by the keen bracing air, and social companionship,—when suddenly we came upon the verge of a river, spanned only by its own ice-bound surface. A council was called to confer upon the expediency of a venture. There was no track discernable, but the ice could be safely trusted—was duly reported; so on we rushed, trying to catch the outline of the opposite shore, and scarcely thinking that such a thing as *danger* existed, when our progress was sharply arrested by a crash, and cry of terror. All was consternation, for amid the darkness it was impossible at once to ascertain the real cause of alarm, and a terrible fear crept over us in that moment of suspense. But we were mercifully spared any serious calamity, for it proved only a light upper crust of the ice, which had broken through; so all the pretty screaming of the frightened fair ones, and daring gallantry of our braves, only served to enhance our merriment. The shore was reached in safety; then came another dilemma,—not the vestige of a track was apparent, and amid the high bluffs that rose in defiance before us, no way of egress seemed possible. A cautious experiment at last, along the base of the ledge, brought us to a practicable out-let, and away we sped again, madder and merrier than ever.

After a time we began to fancy that our road was strangely undulating, and the objects we passed strikingly similar in appearance. So a halt was ordered, that our real position might be duly investigated. Directly in advance of us, was an exceedingly ambitious “*jumper*,” and by the way, did you ever see one of these unique and elegantly constructed articles? Well, this was particularly magnificent, what there *was* of it; and all the way it had been striving to be conspicuous by performing a series of evolutions, that would have driven a genuine, sober-minded sleigh perfectly frantic. But the crowning point of its skill was when it met our astonished gaze in a nearly perpendicular position, vainly attempting a successful equipoise, and finally ending by a summary and particularly graceful ejection of its half-frightened occupants. In the mean time our whereabouts had been well examined, and the result proved that for a half hour or so, we had been most vigorously and gracefully making the entire circuit of an immense corn-field! The effort had all the energy, though not exactly the *progressive* spirit of the age—but we did not care; it was only another item added to our stock of amusement.

A little time brought us to the hotel where we were to rest an hour or so; and, after our wrappers were thrown aside, curls brushed out, and all duly gathered around the cheerful fire, you may believe that

rarely could *that* circle be equalled. The belle of the evening, confessedly, was a visitor from an adjacent town,—a young lady of very attractive manners, a dark flashing eye, and queenly figure ;—and as we noticed how rapidly her shy but noble-hearted cavalier was beginning to feel the power of her fascinations, we gradually drew away into little groups of our own, that he might be left undisturbed in his wooing.—He became really interested in the beautiful girl, and she smiled so bewitchingly, so encouragingly,—no wonder he fancied the fair prize was nearly won. But not then or there was the illusion dispelled. She, alas, had been spoiled by the world's flattery, and her honest admirer was lured on only to swell the list of her conquests. “How heartless!” Possibly; but *his* heart was not broken in consequence ;—he was a *man*, and a short time after, he found the dearest little treasure of a woman, who suited him *better than any one else ever did*, and so they were married ; and he is as proud and happy as though the calm current of his life had never been rippled by that little flirtation. There was another fair girl in that happy circle—to me the loveliest of all ; she was so gentle, so refined, so loving, so true. She was highly intellectual, too ; yet wholly unassuming, and sensitive as the mimosa. I knew her intimately, and loved her with unbounded affection. She was accompanied by a gentleman to whom the world supposed her to be engaged. His attentions had been wholly exclusive, and favorite as she was, many who would have been proud to win a smile from her, quietly withdrew that *his* claims should not be infringed. This he well understood, and although with cool calculation he had been careful not to commit himself fully, *in words*, yet he had successfully persuaded her of his interest, and won the first deep love of that young heart. *This* he knew, but his nature was intensely selfish, and this, without doubt, strongly attached him to her ; yet, his vanity was permanent, and he resolved to *tell* his power. So that evening, as they were approaching home, he carelessly remarked that his attentions to her had, he believed, become a matter of gossip, and, as it might possibly be *annoying* to her, perhaps in future he had better be less exclusive. The veil was lifted, and she instantly penetrated his design ; so with a tone careless as his own, she briefly answered, “very well,”—and thus her dream was ended. When too late the gentleman found he had experimented too far, for with all her gentleness she had an unbending pride of character he had not reckoned upon. So he lost, as he well deserved, the purest, truest heart that ever was won. This to the world, however, was a sealed book, for only to myself was the cause of their estrangement then known ; and when, after a brief period she was married, with the most

brilliant prospects for the future, she was warmly congratulated upon what was believed a rarely fortunate and happy destiny.

But, under that gentle quiet exterior were concealed bitter memories that would not vanish ; not for the early lover was a thought of regret *ever* given, but for the *lost love*, so holy and deep,—that this should have been trifled with, was never to be forgotten ; and, though life was made beautiful to her as the most devoted affection could now render it, and she gratefully, earnestly appreciated it all ;—yet, it was in vain. Her nature was too exquisitely organized for a life of *endurance*, so she passed away,

“ Like music on the sea,
When wave to answering wave imparts
The dying melody.”

And what of that “ calculating lover ?” In traveling East a few months since, I accidentally encountered him, and his restless, haggard look most strikingly reminded me of the “ Wandering Jew.” You may be sure I heartily *wished he was*.

To come back now to that sleigh ride,—our return home was lighted by a full moon, which seemed to come up on purpose for our benefit ; and although most of us were too giddy for *sentiment*, yet, that ride, in its personal enjoyment, is remembered with such unalloyed pleasure, you may trust me, dear sir, it was not *all* moonshine.

Very truly,

MARY.

January, 1855.

THE DEGREES IN ENGLAND.

We avail ourselves of the labors of the Committee on Foreign Correspondence in the Grand Lodge of New York, to furnish our readers with some facts relative to the Degrees in England. In some respects, Masonry has been *too progressive* in the United States. We have added degree after degree,—or such as are termed degrees—without adding any thing to Masonry. We have multiplied the *limbs*, but not improved the *body*. And although it might be difficult at this day, when the Order is spread so widely all over the land, to retrace our steps in this behalf, yet in one case we think the attempt should be made. We mean in the case of Past Master. It should *not* be a degree, nor have a place in the Chapter list ; but be restored to what it formerly was—a ceremony pertaining to the Chair. This, we think, the General G. Chapter, with the consent of the Grand Chapters, could accomplish ; and we have no doubt but it would

subserve the interests and add to the beauty and impressiveness of the Chapter degrees.

We copy from the report of the Committee above named.

[ED. REVIEW.]

The intimate connexion of Freemasonry in the United States with that of England, and the general desire among the officers and members of our Grand bodies to be better informed of the relations sustained between the different departments of Masonic government in that kingdom, induced the chairman of your committee to address a letter to a very intelligent and accomplished Mason, who has long been connected with one or another of those Grand bodies, for a statement of those relations; and with that fraternal kindness and courtesy for which the true English Mason is ever characterised, we were readily supplied with the following interesting details, from the excellent Bro. Wm. J. B. McLeod Moore, of Bytown, C. W., of whose intelligence and zeal any jurisdiction might feel proud. The inquiry propounded was: "As to the relation which the Grand Chapter of England sustained to the Grand Lodge of that kingdom, and the number of degrees authorised to be conferred by the former." He replied as follows:—

"The relation which the '*Grand Royal Arch Chapter*' of England bears to the '*Grand Lodge*,' is nothing more than being *attached in name*, in the same manner as all private Chapters, holding charters from the '*Supreme Grand Chapter*,' are (and must be) attached to Lodges on the registry of the Supreme Grand Lodge of England. The officers of the Grand Lodge of England (if R. A. Masons) are also officers by election of the Grand Chapter; but they hold their meetings in a separate apartment, and by the constitution, the funds of each must be kept apart." (The learned brother here gives the titles of the officers of the Grand Chapter, which will be given, doubtless, in the report to the Grand Chapter of this State.) "The Grand Chapter does not interfere as a body with the Grand Lodge. It merely regulates and governs R. A. Masonry, and usurps no higher *exclusive* authority. By the second resolution of the Articles of Union between the two Grand Lodges of England, (York and London,) on the 27th December, 1813:—

"II.—It is declared and announced that *pure Ancient* Masonry consists of three degrees, and no more; viz. those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Order of Chivalry, according to the Con-

stitutions of the said Order.'—(*Vide* Preston's *Masonry*, page 360, Articles of Union.) You will perceive that no other than the above stated degrees are legal by the English Registry; and it is also stated in these Articles of Union, No. 4, that the Grand Lodges of Scotland and Ireland were requested to appoint a deputation to be present at the Grand Assembly, on the occasion of uniting the two Fraternities, and confirming those articles. The resolutions from those two Grand Lodges were entered on the minutes, and as they gave their sanction to the same, all intermediate degrees, *said* to be required by the Gr. Lodges of Ireland and Scotland, are without the pale of their laws, and so I believe the books of Irish Constitutions now set forth. When the Articles of Union were drawn up, conferences were held with *all* the most distinguished Grand Officers and enlightened Masons residing in and near London, in order to establish perfect agreement, upon all the essential points of Masonry, according to the ancient traditions and general practices of the Craft. I feel assured that if Masonry is to become permanently prosperous on your great continent, it will be necessary to come to the same resolution, and separate 'genuine and ancient Masonry' from the mass of degrees by which it appears overwhelmed. What evidence is there to adduce that any of the other degrees are genuine, or were practiced before the middle of the last century? And of what additional use are they? In my humble opinion they detract from the effect of the simple and beautiful allegories of the *three* degrees, without any adequate compensation. The *Mark* degree may have been a part of, or a continuation of the Fellow Craft, in which the skilful craftsman was intrusted with a mark, &c., by which his work could be distinguished; and there is no doubt that the Craft since had their private marks, &c. But the degree, as now given, has in it too much of the "*theatrical*," by which the *moral axioms* are lost; and how comes it that there should be such anachronisms as Matt. xx., 1—16, Luke and Acts, &c., where it sets out by stating, it was the ceremony used by the workmen at the building of the Temple? There are mark degrees given in Scotland and Ireland, &c., but they vary much from yours. The *Past Master* is not a degree acknowledged in England. They have merely the simple and beautiful ceremony of installing a Master into the chair of his Lodge. In Ireland and Scotland this degree is given as a pass to the Royal Arch; but they make *this* distinction, calling the one the "*actual Past Master*," and the other "*a virtual Past Master*." But this, as a *degree*, carries no authority with it whatever, and a Past Master thus made, cannot attend a meeting of installed Masters, or be present when a Master is installed into the chair of his Lodge. It

is not recognized in England at all as *necessary*, before receiving the R. A. degree ; but a candidate for the R. A. must be twelve months a Master Mason." (The learned writer here takes up the degrees conferred in Chapters, Encampments, and Councils of the Scottish Rite, giving an account thereof in the British islands, and advances some opinions that are deserving of attentive consideration by these departments of masonry in this country. The chairman of this committee designs to avail himself of the information and suggestions, in his report on Foreign Correspondence to the Grand Chapter of New York, to be presented to the next convocation of that body. Bro. Moore proceeds with his remarks, that):

"In England they are so strict that they will not permit any other clothing or jewel to be worn by a Craft Lodge but such as are strictly enjoined by the constitutions, with the exception of the R. A. jewels. In a R. A. Chapter, nothing but the Chapter clothing and jewels. The Chivalric degrees *never* appear at a Lodge or Chapter in any part of their clothing or jewels, and you will perceive that a Provincial Grand Master for one of the provinces in England was expelled the other day for appearing at his Grand Lodge in robes, &c., of the 33d degree. . . . The Grand Lodge in England conducts all public Masonic business, charities, &c., &c., no particular degree in the order appearing. I have thus endeavored to give you an idea how Masonry is conducted amongst us, and have plainly set before you my own views, and which, I believe, are the same as those entertained by the generality of Masons who have taken an interest in the subject. In differing somewhat from the great majority who think otherwise, I do not pretend to say that I may not myself have formed, on some points, a very erroneous judgment ; but at all events you have pretty nearly the opinions formed in England of Masonry, and, as they call them, of foreign degrees."

PROGRESS OF IDEAS AND PRINCIPLES.

No features of the Grand Lodge correspondence are more delightful than the great moral truths—the weighty and eternal principles of virtue and morality which are more and more fully interwoven in the addresses of Grand Masters and reports of their Deputies, the communications of Grand Secretaries, the reports on foreign correspondence, and the numerous orations on public occasions, which come to us from all parts of the country.

COMMENDABLE ZEAL.

NOVEMBER 29TH, 1854.

BRO. MOORE:—Having seen a number of the *Masonic Review*, and being very much pleased with it as a masonic periodical, I wish to become a subscriber to it. You will please send it to me at Salvisa, Mercer county, Kentucky, and I will send you the money in any way you designate. Two dollars, I believe, is the amount you charge for it; but if you charge more, send it. I want it, let it cost what it will.

Yours, fraternally,

J. S.

That letter sounds natural, and as though the writer loved Masonry well enough to spend some time and money in obtaining information. The *price* is of no consequence; the work is needful and needed, and he must have it. Nature made such men Masons, and it scarcely needed the solemn rituals of the Order to make them worthy. We wish we could transplant some of that good brother's spirit into some few Lodges that we could point out. Members will not encourage a Masonic paper, unless they can get it at half price, and hardly then! They need light—and a good deal of it; but warmth and zeal are needed more.

[ED. REVIEW.]

SAINTS JOHN AND MASONRY.

UPPER ALTON, ILLINOIS, Jan. 19th, 1855.

BRO. C. MOORE: In vol. 12, No. 3, 142d page of your excellent *Review*, in an address by the Hon. George Hoadly, Jr., we are informed,—“And at a general meeting of the Craft, held in the city of Benjamin, it was observed that the principal reason for the decline of Masonry was, the want of a Grand Master to patronize it; they therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master, which he did,” &c.

Bro. Hoadly then quotes Moore's Magazine, vol. 2, p. 264. Now, what I wish to know, is—“have we any positive historical evidence that the statements above alluded to are true? What reliable evidence have we that the two Johns were really Masons and Grand Masters of our Order?”

If you will, in your next number, or as soon as convenient, give us the best you have on this subject, you will much oblige many subscribers.

Yours, Fraternally,

H. S. SUMMERS.

In reply to the above, we have only to say that the facts rest *solely on tradition*, and it would probably be better if Masonic writers were to state this when they write on that subject. For the information of our esteemed brother Summers, as well as other enquirers, we quote below the entire article, from the Boston Magazine. [ED. REVIEW.]

DEDICATION OF LODGES.—A TRADITION.

The following is one of the many old masonic traditions which have been orally transmitted through a long series of ages, and though it has not been preserved in the Lodges of this country, it is still retained in those of England, which have not adopted the "Union System" of work and lectures. In that system the Lodges are dedicated to "God and his service," and the "line-parallel" is made to represent Moses and King Solomon. This change was made by the Grand Lodge of England in 1815, with a view to remove from the ritual everything which might be construed into sectarianism, or which might tend to mar the universality of the institution. We give the tradition as we have received it from England. Our readers will place such estimate upon it as they may judge it entitled to.

"From the building of the first Temple at Jerusalem to the Babylonish captivity, Freemasons' Lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubabel, the builder of the second Temple; and from that time to the final destruction of the Temple of Titus, in the reign of the Emperor Vespasian, they were dedicated to St. John the Baptist; but owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay; many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality; and at a general meeting of the Craft, held in the city of Benjamin, it was observed, that the principal reason for the decline of Masonry, was the want of a Grand Master to patronize it; they therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years, (being upwards of ninety,) yet having been in the early part of his life initiated into Masonry, he would take upon himself that office; he thereby completed by his learning, what the other St. John had completed by his zeal, and thus drew what Freemasons term a line-parallel; ever since which, Freemasons' Lodges, in all christian countries, have been dedicated both to St. John the Baptist, and St. John the Evangelist."

DAY OF REST.

BROTHER MOORE :—I see on page 26—"Higher Stand,"—that no man could be a good Mason, unless he keep the Sabbath day. What day shall we keep? The Lord rested the seventh day, and made it a holy rest. Afterwards he gave the Sabbath in the wilderness, and it was kept in every sense of the word, and the people that fell in the wilderness he swore should not enter into his rest, because of unbelief, which goes to show it is of no use, unless the heart is right. Shall we order our brethren to keep the *first* day of the week, without any command or example, or shall we say, keep the Jewish Sabbath? That did no good to them that had not been prepared in the heart. I have searched the New Testament, and cannot find where the day was ever changed, or that the first was ever observed. I hold that the seventh day was never binding on the Gentiles, and Constantine set up the first day of the week. This is no better than the rest of the Pope's decrees. If you want good Masons,—quiet, good, honest men, whose hearts are right before God; cement them with brotherly love. Direct them to the new commandment, the golden rule of love, and you would have no trouble with your members. They would not swear, lie or steal, or get drunk; we should be one family, meeting on the level, strongly cemented together with brotherly love; our building would be a fit Temple for the ever living God. FARMER.

Our brother, "Farmer," will probably remember that our ancient brethren devoted but six days to labor, and appropriated the seventh day to the worship of God, and the contemplation of his wonderful works. Do you remember that lesson brother? It was more than a lesson; it was an *example*, which every good Mason is bound to follow. We care not which day of the seven it is, for on this question wise men differ. The laws of *our* country recognize *Sunday*, and every good Mason should "conform to the laws of the country in which he resides," unless his conscience compel him to observe a different day. Obedience to legally enacted human laws is as imperative on Masons as is the divine law. God says we shall keep the Sabbath holy, as a day of rest—shall not work on it. Human laws recognize Sunday as *that* Sabbath;—and echo the divine law in forbidding work on that day. The best evidence that the heart is right is, that the life is obedient. We should not ask "wherefore," when God commands; unquestioning obedience is our duty.

[ED. REVIEW.]

THE LOVED AND LOST.

DIED—On the — day of January last, Bro. HENRY SAYERS, a highly respectable member of Crittenden Lodge, No. 150, Crittenden, Ky.

Bro. Sayers was a faithful member of the Order ; his ear was ever open to the cry of distress, and his heart and hand equally ready to respond. He delighted in Masonry, and was faithful to its precepts. His many virtues had greatly endeared him to the members, and his loss will be deeply felt by his brethren. May a kind Providence comfort and shelter his bereaved family. Our rules prevent us publishing the resolutions of the Lodge on the melancholy occasion.

DIED—On the 19th of January last, Bro. DAVID KARR, a most worthy member of Libanus Lodge, at Louisburg, Preble county, Ohio.

EXPULSIONS.

SANFORD HILL has been expelled from all the rights and benefits of Masonry, by Hiram Lodge, No. 18, Delaware, Ohio.

OUR FAMILY CIRCLE.

HALF A YEAR.

TWICE A YEAR we close our volume,—a kind of semi-annual pause to take breath, stretch out our fingers, and look around to see how the world is moving on ; and this is a good time for a friendly talk with our readers. We began the present volume in the lingering summer's heat—at the close of September ; we end it just as old winter, with muffs and mantles, is retiring before a genial spring sun. A half year has run round ; fall and winter have both passed away ; and a bright spring time is just dawning, to be succeeded by dusty, burning summer.

It has been a rare winter, too. A portion of it has been extremely cold, while another portion was unseasonably genial. The times, too have been out of joint ; sadly so. A wave of financial embarrassment has rolled over our country, bringing ruin, and poverty, and suffering in its train. Banks have exploded, and bankers have "taken themselves off." Confiding, honest, hard-working depositors have been swindled ; fortunes have evaporated ; stocks have gone down—down—down, where there seemed to be no bottom. From the vast prairies of the west, to the wave-beaten shore of honest old New England, and from the borders of the great lakes, where winter sits enthroned in shivering grandeur, more than half the year, away down to the flowery land on the Gulf coast, the cry has been "*hard times*." From the cottage to the palace, and from the palace back again to the cottage, the complaint has been—"no money." The strong arm of the toiling artisan has been idle, and his heart has felt a cold chill creeping over it, as he

thought of loved ones asking for bread ; and the wealthy—the aristocratic—have felt the vibrations of that financial earthquake, whose tread has shaken the land from ocean to ocean, and from the torrid to the frigid zone !

Humanity has trembled under the shock. Tears of sorrow have fallen where tears of rapture only had been seen ; sighs have escaped from hearts that never had known a sigh ; and pinching poverty has crawled with skeleton limbs into palaces and parlors, where opulence and plenty had held high revelry. Lamentations have been borne on the wings of the winter's storms ; while the hoarse cry of the hungry and the freezing has sent up to heaven a protest against the frauds that have cursed society, and the villains who have rioted in their gains. It has been to many a sad winter indeed ; and few of the millions scattered over the broad acres, above which float the “stars and stripes,” but have joined in the chorus of complaint.

But a brighter and warmer sun is now shining on the earth. The monarch of snows and storms is about to abdicate his throne ; the flowers—those little, bright, sweet emblems of love, and joy, and heaven—will soon appear, nay, they have already appeared, and are marching up from the South after retiring winter, like trooping angels treading in the footsteps of retreating tyrants. The air will soon be fragrant with an aroma of love, as though wafted from brighter worlds, on wings of seraphs. The birds will be here, too ; and they will sing of joys brought from lands that know no winter. The artisan will resume his labor ; commerce will spread her wings ; and the husbandman will go out to turn up the earth and scatter his seed in hopes of a bountiful harvest. How we should like to follow the plough through the fresh earth, and plant the corn, and share in the shouts of revived and rejoicing nature !

Cheer up, friends—cheer up ! God rules above, and “doeth all things well.” Take heart afresh ; stretch out that strong arm, and nerve that fainting heart anew. The sun will shine as warm and genial as ever it shone ; the fruitful earth will “yield her increase” as bountifully as before the panic ; and the grass, and the grain, and the cattle will grow up to maturity as rapidly and surely as they “did aforetime.” Don't sit mourning over the past, nor brooding over the wreck of lost and scattered acquisitions. Up ! Shake off the incubus ; put forth your strength anew ; try again ; never despair. Listen ! Don't you hear the whispering promise,—“seed time and harvest *shall not fail.*” Go out, then, to dignified labor ; be a man ; “hope on—hope ever ;” *trust in God* ; and brighter and better days shall succeed.

We have not lived a century, nor the half of one, in this changing world; but we have lived long enough to know that life is not all sunshine: that rugged mountains and deep gloomy valleys cross the path of human life;—that the ocean o'er which we sail is not all "pacific"—not all a tranquil sea. No, no; the storm *must* and *will* come now and then; and when we can no longer tack and make headway against it, we must change our course and run before it. It will soon spend its fury, and fold its wings, and shrink away again to its cavern-home. And *then* we may "lay our course" once more, and shake out our sails to the gentle breeze, and speed on towards our destined port. We *may* reach it and cast anchor in a quiet haven before the storm-king can recruit his strength and overtake us again.

Notwithstanding the "hard times," the wreck of fortunes, the complainings and the losses during the last half year, the REVIEW has regularly gone out on its monthly mission,—its friendly, cheerful, social visits to the fire-sides and the Lodge-rooms of its friends and patrons all over the land. It has been away "down East," among the pine forests of Maine, and the smiling villages of New England. It has visited the orange groves of Florida, and breathed the perfumes of that land of fadeless flowers. It has visited the mountain-homes of the mid-land districts, and greeted the farmer at his winter's fire-side. It has rested on polished center tables, in the pavilions of wealth; and it has been read by the fire-light in cabins of honest poverty. It has been away out on the prairies, and heard the hoarse winds shout their jubilee; and it has been down in the broad savannas of Texas, and among the sugar plantations of the Lower Mississippi. And away over the Rocky Mountains, it has visited the gold seeker in the mines of California, and the far off wanderer among the mountains and valleys of Oregon and Washington territories. It has "taken ship," and gone to those quiet and beautiful Islands that slumber on the bosom of the broad Pacific. It has carried a ray of sunshine among the cold bleak mountain-homes of Scotland, and cheered the fire-side of the Canadian. In city and village, and hamlet, among the beautiful farm houses of our own central West, and away up to the wintry regions of St. Anthony, it has gone on its monthly round; now listening to the thunders of old Niagara, and now to the gentle murmur of the wave as it dies on a southern shore. *Where has it not been?* And *every where* it has borne a smile upon its face, an emblem of love in its open hand, and a living gem in its throbbing heart.

And every where it has met a welcome. Our noble-hearted brethren have greeted it with a cordial and friendly grasp, and looked to

see what tidings it brought of friendly greeting or mystic wisdom. The ladies, too, have waited anxiously for its monthly presence ; and even the " little folks " have enquired for it in their impatience. What thoughts we have suggested, what kindly emotions have been born in hearts far away, while our pages have been scanned ! Long live our patrons ; health and prosperity crown their efforts ; peace smile at their fire-sides ; abundance cover their fields ; happiness dwell in their hearts ! We close our half yearly volume, and bid you all " good bye." In April we will come again, when you are in the garden, planting the flower-seeds, or in the fields preparing for summer toils. We'll come when the birds come ; a brighter glow will be on our face ; we'll greet you with a blander smile, and rejoicing nature will hymn our welcome. The summer will release us from our office-prison, and we hope then to visit some of you in person, and *say* more than we can *write*.

Here is our hand, friends and brothers, you *have* our heart already. It is Saturday night, half-past eleven ; wife and children are all asleep, and the editor *ought* to be. For fear the *reader is already*, we will once more whisper—*good night*.

GRAND LODGE OF ARKANSAS.—We have received the printed proceedings of this body at its last annual session. They are quite voluminous, making a volume of 150 pages. The address of the Grand Master is long, and mostly confined to a defense of the act of the Grand Lodge at its previous session, by which every member of a Lodge in that State was *required* to pay two dollars per annum, to build and endow a college. This act met with much opposition, and two of the subordinate Lodges *refused* to collect the sum from its members, on the ground that the Grand Lodge had no power to levy such a tax. While all expressed a willingness *voluntarily* to give liberally for the object, some were not willing to submit to compulsory tax. We regret that any of the subordinate Lodges refused to comply with the edict of the Grand Lodge. They should have paid the amount, under protest, if need be, and sought by every proper means the repeal of the law. Subordinate Lodges should not hastily resist an edict of the Grand Lodge, although they may consider that Body to have gone beyond the limits of its prerogatives. Open rebellion is a dangerous expedient, and should never be resorted to until all other means of redress have failed.

The Grand Master endeavors most earnestly to sustain the claim of the Grand Lodge ; and though he manifests much talent and a kindly spirit, yet his logic seems to us inconclusive. The Grand Lodge very

properly repealed its former edict, and adopted the following in regard to the College: "That the subordinate Lodges are earnestly requested to set apart such portion of their gross receipts as in their best judgment they are able to spare for the benefit of St. John's College."

The matter is now in a proper shape, and we have no doubt the Craft will make liberal donations, both as Lodges and individuals, in behalf of so commendable an object.

Masonry is flourishing all over the State of Arkansas. They have over eighty subordinate Lodges; and in their high aims and noble enterprise they are excelled by no State in the Union. We trust the brethren will be liberal in building up St. John's College. Lay the foundations deep and broad; endow it handsomely; make it *the* literary institution of the State; and hand it down to their children, and childrens' children, as "an inheritance for ever."

The Grand Lodge and Grand Chapter have laid the foundation of a good library; and *every* Grand Lodge should do the same. "Let there be light;" let truth and knowledge radiate from the Grand Lodge, as from a central point, until the spirit of improvement shall be awakened in every subordinate.

NEW LODGES IN OHIO.—The M. W. Grand Master of this State informs us that he has issued two Dispensations for new Lodges, since the session of the Grand Lodge: one at the town of Sunfish, Monroe county; and one at Carroll, Fairfield county. We have but a limited acquaintance at Carroll, and cannot therefore speak of that locality; but we feel confident that a Lodge at Sunfish will do well. The brethren there are actuated by the genuine spirit of the Order, and have zeal tempered by knowledge to bring to the discharge of their required duties. We shall be mistaken if that does not become one of the best Lodges in South-eastern Ohio.

The D. G. Master has granted a Dispensation for a new Lodge at Belleview, in Huron county. There are some "good and true" Masons in that place, and we hope a first rate Lodge may grow up.

GUADALOUPE LODGE, No. 109, Seguin, Texas, is progressing finely in the good work peculiar to her calling. We are always glad to hear of the progress of the "Art" in Texas, for there Masonry finds a congenial soil, and warm hearts and ready hands to sustain it. Judging from our subscription list, and the reports we have there, but few better Lodges are found in Texas than No. 109.

Its present officers are: John R. King, W. M.; Henry J. Burke, S. W.; John Ireland, J. W.; A. W. Neill, Secretary.

GRAND CHAPTER OF OHIO.—We are indebted to the Grand Secretary for a copy of the printed proceedings of this body at its last annual session. This is a large and influential body of Masons,—near fifty Chapters having been represented at this session. Nothing very important, of general interest, was transacted; the session was a pleasant and harmonious one; and the reports from the subordinate Chapters indicated a healthy activity in this department of the ancient Craft. We have heretofore given the names of the officers elect for present year.

The communication of the G. H. P. is a sensible and business-like document, creditable alike to the head and heart of that worthy Companion. One item of the address we transfer to our pages, as worthy of special consideration at the present juncture.

“I am pleased to state, as an evidence of the ability of the presiding officers of your subordinates, in questions of masonic law, that but few applications have been made to me for decisions during the recess. I submit those which I have made, for the consideration of the appropriate committee. Those relating to the propriety of transacting the business of the Chapter in Lodges of the appendant degrees are important, and I trust will receive the attention of the committee, and that some rule in relation thereto will be adopted by this Grand Body, so as to secure uniformity among the subordinates. The practice which has prevailed for some years past, of publishing in the proceedings of the Grand Bodies, as masonic law, the decisions of Grand Officers, without careful and rigid examination, will, I fear, if continued, produce eventually, ‘innovations upon the body of Masonry.’ The elevation of a brother, however distinguished for masonic knowledge he may be, does not confer upon him infallibility; and we should therefore guard with watchful and jealous care all his acts connected with so vital a portion of our beloved Masonry as its laws and landmarks. I hope, therefore, that the decisions I have submitted may be strictly examined and scrutinized.”

The following resolution was adopted, which seems to strike at a growing evil:

“Resolved, That it is the spirit of the Constitution, By-laws, and Regulations of the Grand Chapter of Royal Arch Masonry, that all applicants for the Chapter degrees, or for membership, shall be contributing members in good standing, in Lodges of Master Masons.”

The doctrine of *non-affiliation* seems to be unpopular in the Grand Chapter, as it *ought* to be every where.

BIGELOW LODGE, Cleveland, Ohio.—G. G. Allen, W. M.; S. W. Odell, S. W.; A. H. Derby, J. W.; John Kirkpatrick, Secretary.

MT. GILEAD LODGE, Morrow county, Ohio.—A. K. Dunn, W. M.; R. Burns, S. W.; W. H. McKee, J. W.; H. L. High, Secretary.

This Lodge is doing fine, and bids fair to be one of the most useful and prosperous Lodges in central Ohio.

GREENUP, ILLS.—We regret to learn that the excellent and active Lodge at this place has recently lost two of its members by death,—Bros. Spohn and Smith. These were good men—faithful brothers, whose loss will be felt by the Lodge.

IRIS LODGE, No. 229, Cleveland, Ohio.—H. A. Hough, W. M.; E. R. Griswold, S. W.; R. Creighton, J. W.; H. C. Ranney, Secretary.

WEBB CHAPTER, No. 14, Cleveland, Ohio.—R. Creighton, H. P.; H. A. Hough, King; A. Roberts, Scribe; George Ogsburn, C. H.; S. C. Adams, P. S.; R. P. Denkler, R. A. C.

ORIENT ENCAMPMENT, No. 12, Cleveland, Ohio.—Sir Kt. E. R. Griswold, M. E. G. C.; E. G. Knight, Generalissimo; H. A. Hough, Capt. Gen.; R. Creighton, Prelate.

LAKE MILLS LODGE, No. 46, at Lake Mills, Wis., is flourishing finely, and bids fair to be among the best Lodges in that State. Its meetings are held on Tuesday preceding the full moon. The officers are, G. W. Austin, W. M.; S. S. Keyes, S. W.; Benj. Salts, J. W.; S. L. Leed, Sec'y; John Atwood, Tr.

CAMBRIDGE, ILLS.—A very flourishing Lodge is at work in this place, and the principles of brotherly love, relief and truth, are fully recognized and practiced among the members. M. B. Potter, W. M.; Dr. O. H. Edwards, S. W.; John Piatt, J. W. Stated meetings, Thursday before each full moon.

A new Lodge has recently been organized at Weathersfield, in the same Co., with Wm. White, as W. M.; O. O. Blish, S. W.; and W. S. Charles, as J. W. This Lodge also is doing a good work, and promises to furnish light to many a dark and enquiring mind.

THE FUTURE.—A good brother writes us from beyond the Father of Waters—"I am forty-seven years old this day: where will I be in another forty-seven years? These are thoughts which frequently come stealing over my mind. The future is clothed in obscurity; yet, I have no fears of it or its consequences."

Where will you be? In heaven, we trust; for "*there all* Masons hope to arrive," when the labors of life are ended. And their hopes are not *mere desires*, but *hopes*, well established on the promise of God, given to faithful obedience. "Do this, and live;" and the hopes of good Masons are based upon prompt obedience to that command, and a confiding trust in that promise. "Faith in God, hope in immortality, and charity to all mankind." These are the triangular foundation stones; and on them may be raised a glorious super-structure.

The future! aye, brother, there may be obscurity about it, but the light which radiates from the Holy Scriptures can penetrate even that obscurity, and make the path of the good Mason "shine more and more to the perfect day." "Forty-seven years:"—but we dare not begin a lecture on these words just now. We will think about it a while, and then we may be able to write about it.

EDUCATION—OREGON.—We have been much gratified at the movement made by the Craft in Oregon, at the last session of their Grand Lodge, to lay the foundation for an institution of learning in that new Territory. The committee say, very truly, that "the diffusion of knowledge" will elevate the human family, prevent pauperism and crime, spread civilization, and disseminate and perpetuate the pure and catholic spirit of our cherished institution." The Grand Lodge has begun the good work at once, by appropriating \$150 out of its scanty means as a beginning. This amount is set apart sacredly for this noble purpose, and is to be annually increased by donations from the Grand and Subordinate Lodges, and individual brethren, and safely invested until the fund is sufficient to justify them in beginning the work.

By resolution of the Grand Lodge, all Masters of Subordinate Lodges in that jurisdiction, are requested to open subscriptions in their respective Lodges, and every Master Mason is urged to contribute towards this praiseworthy object.—Donations and subscriptions are likewise solicited from the Craft at large, and such may be sent to Bros. J. C. Ainsworth or B. Jennings, at Oregon City, or to Dr. A. M. Belt at Salem. We bespeak the friendly co-operation of the Craft every where, in this praiseworthy undertaking. Help our brethren in that new State to lay a "good foundation" for a noble structure.

NEW CHAPTERS IN OHIO.—We learn from the Grand High Priest, Comp. Stokes, that he has granted Dispensations to organize three new Chapters in Ohio, since the last session. One at Wilmington, Clinton county; one at Somerset, in Perry county; and one at Fremont, in Sandusky county. These are points around which cluster a large masonic population, and at which Chapters are greatly needed. The officers are competent and zealous craftsmen, and we have no doubt these new organizations will be useful and prosperous. We wish them great success.

We are also informed that the D. G. H. P., Comp. Smith, has granted a Dispensation for a new Chapter at Marion, in Marion county, but are not advised as to particulars.

MUSCATINE, IOWA.—We learn from our correspondent that Masonry is prospering in Muscatine. They have, we believe, a Chapter and two Lodges there, and expect to organize a Council and Encampment during the present month. Their zeal is truly commendable, and we trust they may continue to prosper. By diligence in work, a faithful adherence to true masonic principles, and using none but *worthy* material, they must and will see the Temple go up to completion.

The present principal officers of the Chapter (Washington, No. 4,) are: Jno. H. Wallace, H. P.; Wm. Leffingwell, K.; A. Fisher, S.; L. D. Parmer, O. H.; B. Beech, P. S.; J. B. Dougherty, Tr.; Henry Hoover, Sec'y.

DELTA LODGE, No. 207, McArthur, Ohio. J. W. Caldwell, W. M.; L. G. Brown, S. W.; W. H. Baird, J. W.; E. A. Bratton, Sec'y.

WARSAW LODGE.—A new Lodge has been organized at Warsaw, Coshocton county, Ohio, which bids fair to become one of the best Lodges in that part of the State. The present officers are, Wm. Stanton, W. M.; D. Lawson, S. W.; L. Drake, J. W.; Jno. W. Williams, Sec'y. Stated meetings, 2d and 4th Fridays in each month. We think our brethren err in having two stated meetings in a month. One is enough, and more in harmony with the established usages of the Craft. We wish the Warsaw Lodge continued prosperity.

VANWERT, O.—Judging from our subscription list, the Craft in this place and vicinity are deeply imbued with the spirit of improvement. They *study* while they *labor*, and appear determined to be the model Lodge of north-western Ohio. Success attend them.

HENRY BRUSH.—This venerable brother, a P. G. Master, and P. G. Secretary of the Grand Lodge of Ohio, died at his residence in Madison county, Ohio, on the 19th of January, 1855, aged seventy-eight years. He was among the early members of our Grand Lodge, a distinguished lawyer, and a good man. An extended biographical notice of him will appear in our next No. In the mean time we shall be obliged to any of our brethren who knew him in his earlier years, for important facts or incidents connected with his life, as we wish to make a suitable record of one so prominent in the early history of our Grand Lodge. Bros. Griswold, Thrall, Gates, Sage, Scott, and others, are especially requested to aid us in this work.

BRIGHTON, IOWA.—We are pleased to learn that a new Lodge has recently been organized in this place, with every prospect of success and usefulness. It is named "Brighton Lodge." The officers are L. B. Fleak, W. M.; J. L. L. Terry, S. W.; and Dr. J. T. Sales, J. W. A correspondent says :

"This is the hot-bed of anti-ism, and yet our prospects are most flattering. We received, at our first meeting, the petitions of six of our best citizens; and among other good things that we have done, we have all resolved to take the Review. (A wise resolve.—*Ed. Rev.*) Our first meeting was held on the 24th, and we agreed to employ P. G. M. Humphreys to come and spend a few days with us at our next meeting, to assist in our labors. We also expect G. M. Hogin and D. G. M. Acheson, together with many brethren from other Lodges around us, and we hope to have a good time of it." We hope so; indeed we feel confident of it, for when congenial spirits and warm hearts meet in mystic halls, it is "like the dew that descended upon the mountains of Zion, where the Lord commanded the blessing, even life for evermore."

EDITOR'S DEPARTMENT.

TITLE PAGE.—This No. Closes the semi-annual volume—half the year, and we have furnished a most beautifully engraved title page, printed in colors. We had not promised this, but have done it at great expense, as an additional attraction to our work, not doubting that our subscriber would properly appreciate it. Nearly all wish to bind the volumes for preservation, and this title page will add greatly to its beauty.

We may as well add that we will have the Nos. bound for any one who desires it, and will send them to us, at fifty cents per volume.

THE SAME SPIRIT.—We have had occasion several times to refer to the spirit of persecution and tyranny manifested by the Roman Church, towards our Order and its members; but we have an inkling of the same thing in a Protestant Church recently, not fifty miles from our office. If true, and so far as advised we think it is, the course pursued by the ——— Church is not only at war with the liberal spirit of the age, but with the whole tenor of Christianity. We shall look after these friends soon, for we loathe bigotry wherever we may find it; and when its narrow-minded oppressions are brought to bear upon good men, for being Masons, we shall not hesitate to expose and rebuke it.

ANOTHER IN THE FIELD.—We have received the first No. of a new magazine devoted to Masonry, edited by our excellent brother W. P. Mellen, Esq., Grand Secretary of the Grand Lodge of Mississippi. It contains forty-eight pages, and is published monthly, by Giles M. Hillyer, Natchez, Mississippi, at *three dollars per year in advance*. It is called the “*ACCACIA*,” a beautiful and expressive name.

We extend to Bro. Mellen a cordial welcome, and wish him all the pleasure and prosperity he may have dreamed of in his new and arduous field of labor. We can promise him enough of “hard fare and severe duty”—the reward of gold or honor comes slow and reluctantly. There are thorns in an editor’s path, which we well know by experience, and they do not *all bear roses*. But “hope on,” Bro. Mellen; and when the heavens grow dark, and the storm is abroad, and the future is cheerless, then recur to your early lesson, and *trust in God*. We hope the *Accacia* will realize its own emblematic teaching, and not only “flourish in immortal green,” but carry immortal principles wherever it goes. *Pilgrim, I greet thee.*

A LADY we wot of and a most estimable and pious one, too, who wishes well to Masonry, but fears that when men become Masons it stands in the way of their becoming pious. We beg to say to that lady that she is *much* mistaken. On the contrary, we have more than once known the Lodge room to become the ante-chamber of the church, and Masonry the instrument of leading the soul to God. We know a worthy minister in this State, who dates his religious life from the Lodge room; and we have known many who have passed on from Masonry to a still higher and holier profession. Continued contact with the Bible, acts of solemn prayer, instructions to trust in God, and look forward to an immortal existence, are well calculated to lead the reflecting mind to a hearty appreciation of those truths. No, no, Madam; Masonry bends in homage at the shrine of genuine piety, and bids her children go there to worship.

ENCOURAGING.—A subscriber in Indiana writes us so encouragingly, that we cannot resist the temptation to let our readers know what he says. Such approving letters come often, and we are gratified to find that we have met the expectations of our subscribers. We intend the *Review* shall maintain its position, and *still increase* in excellence and usefulness. Our subscribers *deserve* a *first rate* Magazine, and we intend they shall have one as long as they patronize the *Review*.

CONNERSVILLE, IND., Feb. 8, 1855.

COMP. MOORE—*Dear Sir*:—You will please send the *Masonic Review*, commencing with the first No. of the present volume, to Col. E. A. McArthur, at Liberty, Ind. He has not yet paid for it, but is *good* and will do so before a great while. I have collected \$6 for you, which will be sent the first *safe opportunity*. I believe your standing instructions are *not* to send in the mail.

I don’t wish to flatter you, but desire to say in all candor, that the *Review* exceeds in interest the most liberal promises made in behalf of the present volume, before it commenced; and if it could be read by every Mason in the land, the moral standard of Masonry would be elevated thereby. My wife was an *anti-Mason* until she got to reading the *Review*, which, by the way, she was very wary of at first, but now takes hold of it with as much avidity as any subscriber you have, and says that if its teachings are Masonry, that she only regrets her sex forbids her taking the degrees.

Fraternally yours,

J. L.

BOUND.—The half yearly volume being complete, we have a number of copies bound. New subscribers will still begin with the October No., and can have the back Nos. bound in a volume, or in Nos., as they may prefer. If they order it in a bound volume, it will cost them *sixty cents* additional for *binding, and postage*. When new names are sent in, please state in which form we shall send the back Nos.

At present we are compelled to send to new subscribers *some* of the back Nos. without covers, as our supply of *covered* ones is exhausted. We still have plenty of back Nos.

NECESSITY.—Unpleasant as it may be to ourself and our readers, we are compelled again to refer to money matters. We suppose our friends know that the Review costs us hundreds of dollars every month, and that it must be promptly paid. Our dependence to meet these engagements are on payments from our subscribers. They know our terms are "*in advance*;" but to accommodate them we allowed them until January, 1855, to pay. *But few have paid yet.*

Some days since we sent our clerk to a town in Ohio, where near a hundred dollars was owing us. He traveled nearly two hundred miles, spent six dollars, and collected—*thirteen!* We need say no more to show the injustice of compelling us to send after the money. Every dollar of that money could have been sent us almost any day, by private hands.

One word, and we will say no more. Send us the amount due without delay, for we can't meet our expenses unless we are paid. Opportunities offer almost every day to send it by persons coming to the city; or, you can send by draft, or by express. We shall soon send bills to *all* who are in arrears, with special instructions how to make payments, and we beg you will be ready to comply. It is but a small sum in each case, and but a small matter to each one; but the aggregate is our all, and therefore is important. If a "*word to the wise is sufficient*," we hope we shall have no occasion to say more on this subject.

FOR SALE.—We keep for sale at our office the CRAFTSMAN, MACOY'S MANUAL, OUTLINES OF THE TEMPLE, MACKEY'S LEXICON, SCOTT'S ANALOGY, and all other masonic works worth reading; and we sell them, wholesale and retail, at PUBLISHER'S PRICES. We shall very soon have a supply of OLIVER'S LANDMARKS again. We have been compelled to re-print the first volume, which is now in press. We also keep on hands ALL KINDS OF MASONIC DIPLOMAS, at retail, or by the quantity, at the *lowest possible prices*. We have also for sale CARPETS, large and small, for Lodges, Chapters and Councils. Our friends needing books, Diplomas or Carpets, will please send us their orders, and may rely upon having them at the lowest market price.

OHIO.—We will begin at home. Our subscribers in Ohio, who are in arrears for the Review, will please read the circular addressed to them, and enclosed in this No. We respectfully ask them *promptly* to attend to it, and *strictly* follow the directions there given.

INDIANA AND IOWA.—Those in arrears for the Review in these two States, will please forward by draft or private hands without delay. Such as cannot send in this way, will not fail, we hope, to send it by their delegate to their respective Grand Lodges. We expect to be present at both, and hope all will be prepared then to settle, and begin anew.

NO NAME.—*Somebody* sent us a notice of the marriage of *Somebody* in Tennessee, but failed to give us the writer's name. We have often informed our readers that any thing intended for the Review *must* have a responsible name attached to it, and especially any thing involving facts. If the writers cannot confide their names to us, we certainly cannot confide in somebody without a name. Nothing will appear in the Review unless we have the writer's name. The name can be withheld from the public if desired, but we must have it.

SLEIGH RIDE.—The article with this heading will please our young friends, and we like to minister to their pleasure when we can.

LITERARY NOTICES.

NATIONAL MAGAZINE.—We do not hesitate to say that we consider this the best \$2.00 literary Magazine in the country. Its contents are valuable, useful, instructive; its literature is elegant and refined; and its moral features "above suspicion." In paper, printing and engraving it is excelled by none, and equalled by few. No family should be without this work. Published by *Carlton & Phillips*, New York.

OUR BOOK NOTICES, are extremely meagre this month. Whether it is because there are no books in market, or whether our booksellers and publishers are too stingy to make the fact known among our many thousand readers, we can not say. We see by our Magazines from the East, that there are large supplies there. *Why* there are none here, or, if there be, *why* the fact is not known, we repeat we can't tell, and its *none of our business*. We guess, however, our book men don't wish customers.

THE MUSICAL GAZETTE, visits us regularly, each No. fraught with valuable instruction and information. Published weekly by *Mason Brothers*, 23 Park Row, N. Y. at \$3.00 per year.

PUTNAM'S MAGAZINE maintains its accustomed superiority as a monthly. Its literary reputation is of the highest character, and its contents generally interesting and instructive. Its monthly portraits are among the finest specimens of the arts. For sale by *Derby*, Main street.

MASONIC LIBRARY.—This is a re-print of standard English Works on Masonry, issued in monthly numbers, by *Bro. L. Hyneman*, No. 83, Dock street, Philadelphia. Those who desire the English works will get them in this way much cheaper than usual. The Library comes at \$3.00 per annum: each No. contains 64 pages. We have been appointed agent for the work, and will be glad to forward orders.

BEAUTY OF HOLINESS.—We find on our table a Monthly Magazine of thirty-two pages, bearing this title, and published by *C. E. Weirich*, Dayton, O., and *B. F. Sawhill*, Pittsburgh, Pa. It has a host of editors, with one as principal, and a list of names as occasional contributors. Price, *one dollar per annum, in advance*.

We think it a good work, and one that will exert a favorable religious influence in every family where it is read. Its title indicates the peculiar department of religious doctrine and experience to which it is devoted. This is the 2d No. of vol. 5: will *Mr. W.* send us the 1st No.? ✓

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